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COMMENTARY

ON

THE EPISTLES OF PAUL THE APOSTLE

TO

THE CORINTHIANS.

VOL. II.

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COMMENTARY

ON THE

EPISTLES OF PAUL THE APOSTLE

TO

THE CORINTHIANS.

BY JOHN CALVIN.

TRANSLATED FROM THE ORIGINAL LATIN, AND COLLATED WITH THE AUTHOR'S FRENCH VERSION,

BY THE REV. JOHN PRINGLE.

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COMMENTARY

ON THE

FIRST EPISTLE TO THE CORINTHIANS.

CHAPTER XV.

1. Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

2. By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain:

3. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures;

4. And that he was buried, and that he rose again the third day according to the Scriptures:

5. And that he was seen of Cephas, then of the twelve:

6. After that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

7. After that he was seen of James; then of all the apostles.

8. And last of all he was seen of me also, as of one born out of due time.

9. For I am the least of the apostles, that am not meet to be

1. Notum autem vobis facio, fratres, evangelium quod evangelizavi vobis, quod et recepistis, in quo etiam stetistis.

2. Per quod etiam salutem habetis: quo pacto annuntiarim vobis, si tenetis, nisi frustra credidistis.

3. Tradidi enim vobis imprimis quod et acceperam, quod Christus mortuus fuerit, pro peccatis nostris secundum Scripturas,

4. Et quod sepultus sit, et quod resurrexit tertio die, secundum Scripturas.

5. Et quod visus fuit Cephæ, deinde ipsis duodecim:

6. Postea visus fuit plus quam quingentis fratribus simul, ex quibus plures manent[1] adhuc ad hunc usque diem: quidam autem obdormierunt.

7. Deinde visus fuit Iacobo: post apostolis omnibus:

8. Postremo vero omnium, velut abortivo, visus fuit et mihi.

9. Ego enim sum minimus apostolorum, qui non sum idoneus ut

[1] "Sont viuans;"—"Are alive."

called an apostle, because I persecuted the church of God.

10. But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

dicar apostolus: quandoquidem persequutus sum ecclesiam Dei.

10. Sed gratia Dei sum id quod sum: et gratia ejus, quæ mihi collata est, non fuit inanis, sed copiosius quam illi omnes laboravi: non ego tamen, sed gratia Dei quæ mihi aderat.

1. *Now I make known to you.* He now enters on another subject—the resurrection—the belief of which among the Corinthians had been shaken by some wicked persons. It is uncertain, however, whether they doubted merely as to the ultimate resurrection of the body, or as to the immortality of the soul also. It is abundantly well known, that there were a variety of errors as to this point. Some philosophers contended that souls are immortal. As to the resurrection of the body, it never entered into the mind of any one of them. The Sadducees, however, had grosser views; for they thought of nothing but the present life; nay more, they thought that the soul of man was a breath of wind without substance. It is not, therefore, altogether certain (as I have already said) whether the Corinthians had at this time gone to such a height of madness, as to cast off all expectation of a future life, or whether they merely denied the resurrection of the body; for the arguments which Paul makes use of seem to imply, that they were altogether bewitched with the mad dream of the Sadducees.

For example, when he says, *Of what advantage is it to be baptized for the dead?* (verse 29.) *Were it not better to eat and to drink?* (verse 32.) *Why are we in peril every hour?* (verse 30,) and the like, it might very readily be replied, in accordance with the views of the philosophers, "Because after death the soul survives the body." Hence some apply the whole of Paul's reasoning contained in this chapter to the immortality of the soul. For my part, while I leave undetermined what the error of the Corinthians was, yet I cannot bring myself to view Paul's words as referring to anything else than the resurrection of the body. Let it, therefore be regarded as a settled point, that it is of this exclu-

sively that he treats in this chapter. And what if the impiety of Hymeneus and Philetus had extended thus far,[1] who said that *the resurrection was already past*, (2 Tim. ii. 18,) and that there would be nothing more of it? Similar to these, there are at the present day some madmen, or rather devils,[2] who call themselves Libertines.[3] To me, however, the following conjecture appears more probable—that they were carried away by some delusion,[4] which took away from them the hope of a future resurrection, just as those in the present day, by imagining an allegorical resurrection,[5] take away from us the true resurrection that is promised to us.

However this may be, it is truly a dreadful case, and next to a prodigy, that those who had been instructed by so distinguished a master, should have been capable of falling so quickly[6] into errors of so gross a nature. But what is there that is surprising in this, when in the Israelitish Church the Sadducees had the audacity to declare openly that man differs nothing from a brute, in so far as concerns the essence of the soul, and has no enjoyment but what is common to him with the beasts? Let us observe, however, that blindness of this kind is a just judgment from God, so that those who do not rest satisfied with the truth of God, are tossed hither and thither by the delusions of Satan.

It is asked, however, why it is that he has left off or deferred to the close of the Epistle, what should properly have had the precedence of everything else? Some reply, that this was done for the purpose of impressing it more deeply upon the memory. I am rather of opinion that Paul did

[1] "Iusques a Corinthe;"—"As far as Corinth."

[2] Possedez d'autres diables;"—"Possessed by other devils."

[3] "The *Libertines* of Geneva were rather a cabal of rakes than a set of fanatics; for they made no pretence to any religious system, but only pleaded for the liberty of leading voluptuous and immoral lives. This cabal was composed of a certain number of licentious citizens, who could not bear the severe discipline of CALVIN, who punished with rigour, not only dissolute manners, but also whatever carried the aspect of irreligion and impiety."—*Paterson's History of the Church*, vol. ii. p. 383.—*Ed.*

[4] "Par quelque opinion fantastique;"—"By some fantastic notion."

[5] "Vne ie ne scay quelle resurrection allegorique;"—"An allegorical resurrection, I know not of what sort."

[6] "Si soudainement seduits;"—"So suddenly seduced."

not wish to introduce a subject of such importance, until he had asserted his authority, which had been considerably lessened among the Corinthians, and until he had, by repressing their pride, prepared them for listening to him with docility.

I make known to you. To *make known* here does not mean to teach what was previously unknown to them, but to recall to their recollection what they had heard previously. "Call to your recollection, along with me, that gospel which you had learned, before you were led aside from the right course." He calls the doctrine of the resurrection the *gospel*, that they may not imagine that any one is at liberty to form any opinion that he chooses on this point, as on other questions, which bring with them no injury to salvation.

When he adds, *which I preached to you*, he amplifies what he had said: "If you acknowledge me as an apostle, I have assuredly taught you so." There is another amplification in the words—*which also ye have received*, for if they now allow themselves to be persuaded of the contrary, they will be chargeable with fickleness. A *third* amplification is to this effect, that they had hitherto continued in that belief with a firm and steady resolution, which is somewhat more than that they had once believed. But the most important thing of all is, that he declares that their salvation is involved in this, for it follows from this, that, if the resurrection is taken away, they have no religion left them, no assurance of faith, and in short, have no faith remaining. Others understand in another sense the word *stand*, as meaning that they are *upheld*[1]; but the interpretation that I have given is a more correct one.[1]

2. *If you keep in memory—unless in vain.*[2] These two

[1] It is remarked by Bloomfield, that "in ἑστήκατε (which means 'ye have persevered, and do persevere,') there is an *agonistic* metaphor, (as in Eph. vi. 13,) or an *architectural* one, like ἑδραῖοι γίνεσθε, (*be steadfast,*) in 1 Cor. xv. 58."—*Ed.*

[2] "Our version does not express intelligibly the sense of ἐκτὸς εἰ μὴ εἰκῇ ἐπιστεύσατε, by rendering it so literally—*unless ye have believed in vain. To believe in vain*, according to the use of ancient languages, is to believe *without just reason and authority*, giving credit to idle reports as true and authentic. Thus *Plutarch*, speaking of some story which passed current,

expressions are very cutting. In the *first*, he reproves their carelessness or fickleness, because such a sudden fall was an evidence that they had never understood what had been delivered to them, or that their knowledge of it had been loose and floating, inasmuch as it had so quickly vanished. By the *second*, he warns them that they had needlessly and uselessly professed allegiance to Christ, if they did not hold fast this main doctrine.[1]

3. *For I delivered to you first of all.* He now confirms what he had previously stated, by explaining that the resurrection had been preached by him, and that too as a fundamental doctrine of the gospel. *First of all*, says he, as it is wont to be with a foundation in the erecting of a house. At the same time he adds to the authority of his preaching, when he subjoins, that he *delivered* nothing but *what he had received*, for he does not simply mean that he related what he had from the report of others, but that it was what had been enjoined upon him by the Lord.[2] For the word[3] must be explained in accordance with the connection of the passage. Now it is the duty of an apostle to bring forward nothing but what he *has received from the Lord*, so as from hand to hand[4] (as they say) to administer to the Church the pure word of God.

That Christ died, &c. See now more clearly whence he received it, for he quotes *the Scriptures* in proof. In the first place, he makes mention of the death of Christ, nay also of his burial, that we may infer, that, as he was like us in

says, τοῦτο ἡμεῖς εἴπομεν ἐν τί τῶν εἰκῇ πεπιστευμένων—"this I said was one of those tales which are believed without any good authority." (Sympos. lib. i. quæst. 6.) The Latins used *credere frustra—to believe in vain*, or *temere—(rashly.)* .... *Kypke* .... takes notice that ἐκτὸς εἰ μή, for *except* or *unless*, which has long been a suspected phrase, is used more than ten times by *Lucian*. It is also used by *Plutarch* in the Life of Demosthenes, vol. iv. p. 416, l. 9."—*Alexander's Paraphrase on* 1 Cor. xv. (London, 1766,) pp. 63, 64.—*Ed.*

[1] "Ce principal poinct de la foy;"—"This main article of faith."

[2] "Que le Seigneur mesme luy auoit enseignee et commandee;"—"What the Lord himself had taught and commanded him."

[3] "Le mot de *receuoir*;"—"The word *receive*."

[4] The Reader will find our Author making use of the same proverbial expression when commenting on 1 Cor. iv. 1, and xi. 23. See vol. i. pp. 150, 373.—*Ed.*

these things, he is so also in his resurrection. He has, therefore, died with us that we may rise with him. In his burial, too, the reality of the death in which he has taken part with us, is made more clearly apparent. Now there are many passages of Scripture in which Christ's death and resurrection are predicted, but nowhere more plainly[1] than in Isaiah liii., in Daniel ix. 26, and in Psalm xxii.

For our sins. That is, that by taking our curse upon him he might redeem us from it. For what else was Christ's death, but a sacrifice for expiating our sins—what but a satisfactory penalty, by which we might be reconciled to God—what but the condemnation of one, for the purpose of obtaining forgiveness for us? He speaks also in the same manner in Rom. iv. 25, but in that passage, on the other hand, he ascribes it also to the resurrection as its effect—that it confers righteousness upon us; for as sin was done away through the death of Christ, so righteousness is procured through his resurrection. This distinction must be carefully observed, that we may know what we must look for from the death of Christ, and what from his resurrection. When, however, the Scripture in other places makes mention only of his death, let us understand that in those cases his resurrection is included in his death, but when they are mentioned separately, the commencement of our salvation is (as we see) in the one, and the consummation of it in the other.

5. *That he was seen by Cephas.* He now brings forward *eye witnesses*, (αὐτόπτας,) as they are called by Luke, (i. 2,) who saw the accomplishment of what the Scriptures had foretold would take place. He does not, however, adduce them all, for he makes no mention of women. When, therefore, he says that he appeared first to Peter, you are to understand by this that he is put before all the *men*, so that there is nothing inconsistent with this in the statement of Mark (xvi. 9) that *he appeared to Mary.*

But how is it that he says, that *he appeared to the twelve*, when, after the death of Judas, there were only eleven re-

[1] "Il n'y en a point de plus expres, et où il en soit traitté plus apertement;"—"There are none of them that are more explicit, or where it is treated of more plainly"

maining? Chrysostom is of opinion that this took place after Matthias had been chosen in his room. Others have chosen rather to correct the expression, looking upon it as a mistake.[1] But as we know, that there were *twelve* in number that were set apart by Christ's appointment, though one of them had been expunged from the roll, there is no absurdity in supposing that the name was retained. On this principle, there was a body of men at Rome that were called Centumviri,[2] while they were in number 102.[3] By *the twelve*, therefore, you are simply to understand the chosen Apostles.

It does not quite appear *when* it was that this *appearing to more than five hundred* took place. Only it is possible that this large multitude assembled at Jerusalem, when he manifested himself to them. For Luke (xxiv. 33) makes mention in a general way of the disciples who had assembled with the eleven; but how many there were he does not say. Chrysostom refers it to the ascension, and explains the word ἐπάνω to mean, *from on high*.[4] Unquestionably, as to what he says in reference to his having appeared to James apart, this may have been subsequently to the ascension.

By *all the Apostles* I understand not merely the *twelve*,

[1] *Granville Penn* supposes that the common reading εἶτα τοῖς δώδεκα—*then to the twelve*, is a corruption for εἶτα τοῖς δι δέκα—*and then to the ten*, understanding the Apostle as meaning, that Christ appeared first to Cephas, and then to the other *ten*. Dr. Adam Clarke, after stating that "instead of δώδεκα, *twelve*, ἕνδεκα, *eleven*, is the reading of D* E F G, *Syriac* in the margin, some of the *Slavonic*, *Armenian*, *Vulgate*, *Itala*, and several of the *Fathers*," and that "this reading is supported by Mark xvi. 14," remarks: "Perhaps the term *twelve* is used here *merely* to point out the *society of the Apostles*, who, though at this time they were only *eleven*, were still called the *twelve*, because this was their *original number*, and a number which was afterwards *filled up*." "The *twelve* was a name, not of number, but of office."—*M'Knight.—Ed.*

[2] C'est a dire, les Cents;"—"That is to say, the Hundred."

[3] The reader will find the same term referred to by CALVIN when commenting on 1 Cor. x. 8. (See CALVIN on the Corinthians, vol. i. p. 324, *n.* 3.)—*Ed.*

[4] "This peculiar use of ἐπάνω for πλείων, (which seems to have been popular or provincial, not being found in the Classical writers,) occurs also in Mark xiv. 5, but with a genitive. Perhaps, however, it has properly no regimen, but is used parenthetically, like the Latin *plus trecentos*, 300 and more."—*Bloomfield.* The word ἐπάνω is used in a similar way in the Septuagint. Thus in Exodus xxx. 14, ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω—*from twenty years old and above*, and in Lev. xxvii. 7, ἀπὸ ἑξήκοντα ἐτῶν καὶ ἐπάνω—*from sixty years old and above.—Ed.*

but also those disciples to whom Christ had assigned the office of preaching the gospel.[1] In proportion as our Lord was desirous that there should be many witnesses of his resurrection, and that it should be frequently testified of, let us know that it should be so much the more *surely believed among us.* (Luke i. 1.) Farther, inasmuch as the Apostle proves the resurrection of Christ from the fact that he appeared to many, he intimates by this, that it was not figurative but true and natural, for the eyes of the body cannot be witnesses of a spiritual resurrection.

8. *Last of all to me, as to one born prematurely.* He now introduces himself along with the others, for Christ had manifested himself to him as alive, and invested with glory.[2] As it was no deceptive vision, it was calculated to be of use[3] for establishing a belief in the resurrection, as he also makes use of this argument in Acts xxvi. 8. But as it was of no small importance that his authority should have the greatest weight and influence among the Corinthians, he introduces, by the way, a commendation of himself personally, but at the same time qualified in such a manner that, while he claims much for himself, he is at the same time exceedingly modest. Lest any one, therefore, should meet him with the objection: "Who art thou that we should give credit to thee?" he, of his own accord, confesses his unworthiness, and, in the first place, indeed he compares himself to one that is *born prematurely*, and that, in my opinion, with reference to his sudden conversion. For as infants do not come forth from the womb, until they have been there formed and matured during a regular course of time, so the Lord observed a regular period of time in creating, nourishing, and forming his Apostles. Paul, on the other hand, had been cast forth from the womb when he had scarcely received the vital spark.[4] There are some that understand the term

[1] CALVIN'S view accords with that of Chrysostom, who says, ἦσαν γὰρ καὶ ἄλλοι ἀπόστολοι, ὡς οἱ ἑβδομήκοντα—"for there were also other Apostles, such as the seventy."—*Ed.*

[2] "En sa vie et gloire immortelle;"—"In his life and immortal glory."

[3] "Elle estoit suffisante et receuable;"—"It was sufficient and admissible."

[4] In accordance with the view taken by CALVIN, *Bloomfield* considers

rendered *abortive* as employed to mean *posthumous*;[1] but the former term is much more suitable, inasmuch as he was in one moment begotten, and born, and a man of full age. Now this premature birth renders the grace of God more illustrious in Paul than if he had by little and little, and by successive steps, grown up to maturity in Christ.

9. *For I am the least.* It is not certain whether his enemies threw out this for the purpose of detracting from his credit, or whether it was entirely of his own accord, that he made the acknowledgment. For my part, while I have no doubt that he was at all times voluntarily, and even cheerfully, disposed to abase himself, that he might magnify the grace of God, yet I suspect that in this instance he wished to obviate calumnies. For that there were some at Corinth that made it their aim to detract from his dignity by malicious slander, may be inferred not only from many foregoing passages, but also from his adding a little afterwards a comparison, which he would assuredly never have touched upon if he had not been constrained to it by the wickedness of some. "Detract from me as much as you please—I shall suffer myself to be cast down below the ground—I shall

the original term ἔκτρωμα to mean, *a child born before the due time*, (in which sense the term *abortivus*, is employed by Horace, Sat. i. 3. 46,) the Apostle "calling himself so as being an Apostle not formed and matured by previous preparation and instruction." *Penn*, after quoting the definition given by Eustathius of the term ἔκτρωμα—τὸ μήπω τετυπώμενον—*an unformed foetus*, remarks: "To all the other Apostles our Lord appeared after his resurrection, when they had attained their *adult form* in his ministry; but to St. Paul he appeared at the first moment of his spiritual conception, and *before he was formed or moulded.*" The same view, in substance, is given by *M'Knight*. "Although he" (Paul) "calls himself *an abortive Apostle*, it was not on account of his being sensible of any imperfection in his commission, or of any weakness in his qualifications as an Apostle; for he affirms, 2 Cor. xi. 5, that he was *in nothing behind the very greatest of the Apostles*; but he called himself an *abortive Apostle*, because, as he tells us (verse 9,) he had *persecuted the Church of God*, and because he was made an Apostle without that previous course of instruction and preparation, which the other Apostles enjoyed who had attended Jesus Christ during his ministry on earth; so that, in the proper sense of the word, he was ἔκτρωμα—one born before he was brought to maturity. That want, however, was abundantly supplied by the many revelations which his master gave him after he made him an Apostle."—*Ed.*

[1] "C'est a dire qui est nay apres la mort de son pere;"—"That is to say, one that is born after the death of his father."

suffer myself to be of no account whatever,[1] that the goodness of God towards me may shine forth the more. Let me, therefore, be reckoned the *least of the Apostles:* nay more, I acknowledge myself to be unworthy of this distinction. For by what merits could I have attained to that honour? When *I persecuted the Church of God*, what did I merit? But there is no reason why you should judge of me according to my own worth,[2] for the Lord did not look to what I was, but made me by his grace quite another man." The sum is this, that Paul does not refuse to be the most worthless of all, and next to nothing, provided this contempt does not impede him in any degree in his ministry, and does not at all detract from his doctrine. He is contented that, as to himself, he shall be reckoned unworthy of any honour, provided only he commends his apostleship in respect of the *grace conferred upon him.* And assuredly God had not adorned him with such distinguished endowments in order that his grace might lie buried or neglected, but he had designed thereby to render his apostleship illustrious and distinguished.

10. *And his grace was not vain.* Those that set free-will in opposition to the grace of God, that whatever good we do may not be ascribed wholly to Him, wrest these words to suit their own interpretation—as if Paul boasted, that he had by his own industry taken care that God's grace toward him had not been misdirected. Hence they infer, that God, indeed, offers his grace, but that the right use of it is in man's own power, and that it is in his own power to prevent its being ineffectual. I maintain, however, that these words of Paul give no support to their error, for he does not here claim anything as his own, as if he had himself, independently of God, done anything praiseworthy. What then? That he might not seem to glory to no purpose in mere words, while devoid of reality, he says, that he affirms nothing that is not openly apparent. Farther, even admitting that these words intimate, that Paul did not abuse the grace of

[1] "Estre estimé moins que rien;"—"To be esteemed less than nothing."

[2] "Par ma petite et basse condition;"—"By my little and low condition."

God, and did not render it ineffectual by his negligence, I maintain, nevertheless, that there is no reason on that account, why we should divide between him and God the praise, that ought to be ascribed wholly to God, inasmuch as he confers upon us not merely the power of doing well, but also the inclination and the accomplishment.

But more abundantly. Some refer this to vain-glorious boasters,[1] who, by detracting from Paul, endeavoured to set off themselves and their goods to advantage, as, in their opinion at least, it is not likely that he wished to enter upon a contest with the Apostles. When he compares himself, however, with the Apostles, he does so merely for the sake of those wicked persons, who were accustomed to bring them forward for the purpose of detracting from his reputation, as we see in the Epistle to the Galatians. (i. 11.) Hence the probability is, that it is of the Apostles that he speaks, when he represents his own labours as superior to theirs, and it is quite true, that he was superior to others, not merely in respect of his enduring many hardships, encountering many dangers, abstaining from things lawful, and perseveringly despising all *perils;* (2 Cor. xi. 26;) but also because the Lord gave to his labours a much larger measure of success.[2] For I take *labour* here to mean the fruit of his labour that appeared.

Not I, but the grace. The old translator, by leaving out the article, has given occasion of mistake to those that are not acquainted with the Greek language, for in consequence of his having rendered the words thus—*not I, but the grace of God with me,*[3] they thought that only the half of the praise is ascribed to God, and that the other half is reserved for man. They, accordingly, understand the meaning to be that Paul laboured not alone, inasmuch as he could

[1] "Thrasones." See CALVIN on the Corinthians, vol. i. p. 98, *n.* 1.

[2] "Dieu donnoit plus heureuse issue à ses labeurs, et les faisoit proufiter plus amplement;"—"God gave to his labours a more prosperous issue, and made them much more successful."

[3] In the Alexandrine MS. the reading is: Οὐκ ἐγὼ δέ, ἀλλ' ἡ χάρις τοῦ Θεοῦ σὺν ἐμοί. *But not I, but the grace of God with me.*—Corresponding to this is the rendering of Wiclif, (1380,)—*But not I, but the grace of God with me.—Ed.*

do nothing without co-operating grace,[1] but at the same time it was under the influence of his own free-will, and by means of his own strength. His words, however, have quite a different meaning, for what he had said was his own, he afterwards, correcting himself, ascribes wholly to the grace of God—*wholly*, I say, not in part, for whatever he might have seemed to do, was *wholly*, he declares, the work of grace. A remarkable passage certainly, both for laying low the pride of man, and for magnifying the operation of Divine grace in us. For Paul, as though he had improperly made himself the author of anything good, corrects what he had said, and declares the *grace of God* to have been the efficient cause of the whole. Let us not think that there is here a mere pretence of humility.[2] It is in good earnest that he speaks thus, and from knowing that it is so in truth. Let us learn, therefore, that we have nothing that is good, but what the Lord has graciously given us, that we do nothing good but what he *worketh in us*, (Phil. ii. 13)—not that we do nothing ourselves, but that we do nothing without being influenced—that is, under the guidance and impulse of the Holy Spirit.

11. Therefore whether *it were* I or they, so we preach, and so ye believed.

11. Sive ego igitur, sive illi, ita prædicamus, et ita credidistis.

12. Now, if Christ be preached that

12. Si autem Christus prædica-

[1] See *Institutes*, vol. i. pp. 307, 354.

[2] *Heideggerus* seems to have had CALVIN'S exposition here in his view in the following observations on the expression made use of by the Apostle: "Non *Gratia Dei mecum*, uti vetus Itala vertit, quasi effectus inter Gratiam Dei, et Pauli arbitrium distribueretur; nihil enim habuit ipse, quod non acceperit; sed ἡ σὺν ἐμοί *quæ mecum*, ut totum et in solidum omne gratiæ soli acceptum feratur. Neque ita loquitur solius humilitatis et modestiæ explicandæ ergo, quanquam et hanc testari voluit; sed quia potens illa gratia demonstratio et testimonium irrefragabile erat resurrectionis Domini."—"Not the *grace of God with me*, as the old Italic version renders it, as though the effect were divided between God's grace and Paul's free-will; for he has nothing that he has not received, but ἡ σὺν ἐμοί, *which with me*, that every thing may be wholly and entirely ascribed to grace alone. Nor does he speak thus, merely for the purpose of showing humility and modesty, though he had it also in view to testify this, but because that grace was a powerful demonstration and irrefragable testimony of our Lord's resurrection."—Heideggeri Labores Exegetici in Cor. (Tiguri. 1700) p. 154.—*Ed.*

he rose from the dead, how say some among you that there is no resurrection of the dead?

13. But if there be no resurrection of the dead, then is Christ not risen:

14. And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

15. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16. For if the dead rise not, then is not Christ raised:

17. And if Christ be not raised, your faith *is* vain; ye are yet in your sins.

18. Then they also which are fallen asleep in Christ are perished.

19. If in this life only we have hope in Christ, we are of all men most miserable.

tur excitatus a mortuis, quomodo dicunt quidam, mortuorum resurrectionem non esse?

13. Si autem mortuorum resurrectio non est, neque Christus resurrexit.

14. Quodsi Christus non resurrexit, inanis igitur est prædicatio nostra, inanis et fides vestra.

15. Invenimur etiam falsi testes Dei, quia testati sumus a Deo, quod suscitaverit Christum; quem non suscitavit, siquidem mortui non resurgunt.

16. Si enim mortui non resurgunt, neque Christus resurrexit.

17. Si autem Christus non resurrexit, vana est fides vestra: adhuc estis in peccatis vestris.

18. Ergo et qui obdormierunt in Christo perierunt.

19. Quodsi in hac vita solum speramus in Christo, miserrimi sumus omnium hominum.

11. *Whether I or they.* Having compared himself with the other Apostles, he now associates himself with them, and them with him, in agreement as to their preaching. "I do not now speak of myself, but we have all taught so with one mouth, and still continue to teach so." For the verb κηρύσσομεν (*we preach*) is in the present tense—intimating a continued act, or perseverance in teaching.[1] "If, then, it is otherwise, our apostleship is void: nay more—*so ye believed:* your religion, therefore, goes for nothing."

12. *But of Christ.* He now begins to prove the resurrection of all of us from that of Christ. For a mutual and reciprocal inference holds good on the one side and on the other, both affirmatively and negatively—from Christ to us in this way: *If Christ is risen, then we will rise—If Christ is not risen, then we will not rise*—from us to Christ on the other hand: *If we rise, then Christ is risen—If we do not rise, then neither is Christ risen.* The ground-work of the argument to be drawn from Christ to us in the former inference is this: "Christ did not die, or rise again for himself,

[1] "Perseuerance à enseigner ceste mesme chose;"—"Perseverance in teaching this same thing."

but for us: hence his resurrection is the foundation[1] of ours, and what was accomplished in him, must be fulfilled in us also." In the negative form, on the other hand, it is thus: "Otherwise he would have risen again needlessly and to no purpose, because the fruit of it is to be sought, not in his own person, but in his members."

Observe the ground-work, on the other hand, of the former inference to be deduced from us to him; for the resurrection is not from nature, and comes from no other quarter than from Christ alone. For in Adam we die, and we recover life only in Christ; hence it follows that his resurrection is the foundation of ours, so that if *that* is taken away, it cannot stand.[2] The ground-work of the negative inference has been already stated; for as he could not have risen again but on our account, his resurrection would be null and void,[3] if it were of no advantage to us.

14. *Then is our preaching vain*—not simply as having some mixture of falsehood, but as being altogether an empty fallacy. For what remains if Christ has been swallowed up by death—if he has become extinct—if he has been overwhelmed by the curse of sin—if, in fine, he has been overcome by Satan? In short, if that fundamental article is subverted, all that remains will be of no moment. For the same reason he adds, that their *faith will be vain*, for what solidity of faith will there be, where no hope of life is to be seen? But in the death of Christ, considered in itself,[4] there

[1] "La substance et le fondement de la nostre;"—"The substance and foundation of ours."

[2] "Si ce fondement est osté, nostre resurrection ne pourra consister;"—"If this foundation is taken away, our resurrection cannot possibly stand."

[3] Billroth, when quoting the above statement of CALVIN, remarks, that "CALVIN seems to have deceived himself with the double meaning of the words which he uses—'nulla ejus resurrectio foret;'—these may mean either 'ejus resurrectio non est,' or 'ejus resurrectio non est vera resurrectio,' *his resurrection is no real resurrection*, and indeed only the latter suits his view of Paul's argument." It is justly observed, however, by Dr. Alexander, in his translation of Billroth, that CALVIN may be considered to have "used the word *nulla* here in the sense of our *null, void, useless*," his assertion being to this effect—that "if we rise not, then Christ's resurrection becomes *null*." See Biblical Cabinet, vol. xxiii. p. 86.—*Ed.*

[4] "C'est à dire, sans la resurrection;"—"That is to say, apart from his resurrection."

is seen nothing but ground of despair, for *he* cannot be the author of salvation to others, who has been altogether vanquished by death. Let us therefore bear in mind, that the entire gospel consists mainly in the death and resurrection of Christ, so that we must direct our chief attention to this, if we would desire, in a right and orderly manner, to make progress in the gospel—nay more, if we would not remain *barren and unfruitful.* (2 Peter i. 8.)

15. *We are also found to be false witnesses.* The other disadvantages, it is true, which he has just now recounted, were more serious, as regards us—that *faith was made vain* —that the whole doctrine of the gospel was useless and worthless, and that we were bereft of all hope of salvation. Yet this also was no trivial absurdity—that the Apostles, who were ordained by God to be the heralds of his eternal truth, were detected as persons who had deceived the world with falsehoods; for this tends to God's highest dishonour.

The expression, *false witnesses of God,* we may understand in two ways—either that by *lying* they used the name of God under a false pretext, or that they were detected as *liars,* in testifying what they had received from God. The *second* of these I rather prefer, because it involves a crime that is much more heinous, and he had spoken previously as to men.[1] Now, therefore, he teaches that, if the resurrection of Christ is denied, God is made guilty of falsehood in the witnesses that have been brought forward and hired by him.[2] The reason, too, that is added, corresponds well—because they had declared what was false, not as from themselves, but from God.

I am at the same time well aware that there are some that give another rendering to the particle κατα. The old interpreter renders it *against;*[3] Erasmus, on the other hand—*con-*

[1] " Et aussi il auoit desia parlé du deshonneur qui en reuindroit aux hommes, c'est à dire aux Apostres et autres prescheurs;"—" And besides, he had spoken previously of the dishonour that resulted from it to men—that is to say, to the Apostles and other preachers."

[2] " Comme subornez;"—" As it were hired."

[3] In accordance with this Wiclif (1380) renders the words thus—" We haw seide witnessynge agens God."—*Ed.*

cerning.[1] But, as it has also among the Greeks the force of *ἀπό*, (*from,*) this signification appeared to me to be more in accordance with the Apostle's design. For he is not speaking here of the reputation of men, (as I have already stated,[2]) but he declares that God will be exposed to the charge of falsehood, inasmuch as what they publish has come forth from him.

17. *Ye are yet in your sins.* For although Christ by his death atoned for our sins, that they might no more be imputed to us in the judgment of God, and has *crucified our old man,* that *its lusts might no longer reign in us,* (Rom. vi. 6, 12;) and, in fine, has *by death destroyed the power of death, and the devil himself,* (Heb. ii. 14;) yet there would have been none of all these things, if he had not, by rising again, come off victorious. Hence, if the resurrection is overthrown, the dominion of sin is set up anew.

18. *Then they who are fallen asleep.* Having it in view to prove, that if the resurrection of Christ is taken away, faith is useless, and Christianity[3] is a mere deception, he had said that the *living* remain in their sins; but as there is a clearer illustration of this matter to be seen in the *dead,* he adduces them as an example. "Of what advantage were it to the dead that they once were Christians? Hence our brethren who are now dead, did to no purpose live in the faith of Christ." But if it is granted that the essence of the soul is immortal, this argument appears, at first sight, conclusive; for it will very readily be replied, that the dead have not *perished,* inasmuch as their souls live in a state of separation from their bodies. Hence some fanatics conclude that there is no life in the period intermediate between death

[1] *Raphelius* adduces two instances of κατα being employed by classical writers in the sense of *concerning.* Ταῦτα μὲν δὴ κατα πάντων Περσῶν ἔχομεν λέγειν—"And these are things that we may affirm *concerning* all the Persians."—(Xen. Cyrop., Book i. p. 6, line 33.) Ὁ κατα τῶν τεχνῶν καὶ ἐπιστημῶν λέγειν εἰώθαμεν ταυτὸν καὶ κατα τῆς ἀρετῆς φατέον ἐστίν—"What we are accustomed to say *in reference to* the arts and sciences, may also be said *in reference to* virtue."—(Plutarch, chap. 4.) *Bloomfield* suggests that the Apostle probably employed κατα in the "very rare" sense of *concerning,* "as wishing to include the sense—*to the prejudice of*—which *falsification* would occasion, inasmuch as it would almost imply a want of *power* in God to raise the dead, for the Gentile philosophers *denied* it."—*Ed.*

[2] See p. 19.

[3] "La profession de Chrestiente;"—"The profession of Christianity."

and the resurrection; but this frenzy is easily refuted.[1] For although the souls of the dead are now living, and enjoy quiet repose, yet the whole of their felicity and consolation depends exclusively on the resurrection; because it is well with them on this account, and no other, that they wait for that day, on which they shall be called to the possession of the kingdom of God. Hence as to the hope of the dead, all is over, unless that day shall sooner or later arrive.

19. *But if in this life.* Here is another absurdity—that we do not merely by believing lose our time and pains, inasmuch as the fruit of it perishes at our death, but it were better for us not to believe; for the condition of unbelievers were preferable, and more to be desired. To *believe in this life* means here to limit the fruit of our faith to this life, so that our faith looks no farther, and does not extend beyond the confines of the present life. This statement shows more clearly that the Corinthians had been imposed upon by some mistaken fancy of a figurative resurrection, such as Hymeneus and Philetus, as though the last fruit of our faith were set before us in this life. (2 Tim. ii. 17, 18.) For as the resurrection is the completion of our salvation, and as to all blessings is, as it were, the farthest goal,[2] the man who says that our resurrection is already past, leaves us nothing better to hope for after death. However this may be, this passage gives at all events no countenance to the frenzy of those who imagine that the soul sleeps as well as the body, until the day of the resurrection.[3] They bring forward, it is

[1] It is mentioned by Beza in his life of CALVIN, that before leaving France in 1534, he "published his admirable treatise, entitled Psychopannychia, against the error of those who, reviving a doctrine which had been held in the earliest ages, taught that the soul, when separated from the body, falls asleep."—CALVIN'S *Tracts*, vol. i. p. xxvi.—*Ed.*

[2] This statement as to the *resurrection* is strikingly in contrast with the celebrated sentiment of Horace. (Epist. i. 16, 79.) "Mors est ultima linea rerum;"—"Death is the ultimate limit of things." Heathen philosophers denied the possibility of a *resurrection*. Thus *Pliny*, Hist. Nat. L. ii. c. 7, says—"Revocare defunctos ne Deus quidem potest;"—"To call back the dead is what God himself cannot do."

[3] *Pareus*, in commenting on this passage, adverts in the following terms to the tenet above referred to—"Nequaquam vero hinc sequitur, quod Psychopannychitae finxerunt: animas post mortem dormire, aut in nihilum cum corporibus redigi. *Perire* enim dicuntur infideles quoad animas, non physicè, quod corruptae intereant; sed theologicè, quod viventes felicita-

true, this objection—that if the soul continued to live when separated from the body, Paul would not have said that, if the resurrection were taken away, we would *have hope only in this life*, inasmuch as there would still be some felicity remaining for the soul. To this, however, I reply, that Paul did not dream of Elysian fields,[1] and foolish fables of that sort, but takes it for granted, that the entire hope of Christians looks forward to the final day of judgment—that pious souls do even at this day rest in the same expectation, and that, consequently, we are bereft of everything, if a confidence of this nature deceives us.

But why does he say that *we would be the most miserable of all men*, as if the lot of the Christian were worse than that of the wicked? For *all things*, says Solomon, *happen alike to the good and to the bad.* (Eccles. ix. 2.) I answer, that all men, it is true, whether good or bad, are liable to distresses in common, and they feel in common the same inconveniences, and the same miseries; but there are two reasons why Christians have in all ages fared worse, in addition to which, there was one that was peculiar to the times of Paul. The *first* is, that while the Lord frequently chastises the wicked, too, with his lashes, and begins to inflict his judgments upon them, he at the same time peculiarly afflicts his own in various ways;—in the *first* place, because he *chastises those whom he loves*, (Heb. xii. 6;) and *secondly*, in order that he may train them to patience, that he may try their obedience, and that he may gradually prepare them by the cross for a true renovation. However it may be as to this, that statement always holds good in the case of believers—*It is time, that judgment should begin at the house of God.* (Jer. xxv. 29; 1 Pet. iv. 17.[2]) Again, *we are reck-*

tem cœlestem non consequantur; sed in tartara ad pœnas solæ vel cum corporibus tandem detrudantur;"—"By no means, however, does it follow from this, according to the contrivance of the soul-sleepers, that souls sleep after death, or are reduced to nothing along with the body. For unbelievers are said to *perish* as to their souls, not physically, as though they corrupted and died, but theologically, because, while living, they do not attain heavenly felicity, but are at length thrust down to hell for punishment, alone, or along with the body."—*Ed.*

[1] Described at great length by *Virgil.* (Æn. 6, 637-703.)—*Ed.*

[2] CALVIN, in commenting on 1 Peter iv. 17, when speaking of *judgment*

oned as sheep appointed for slaughter. (Ps. xliv. 23.) Again, *ye are dead, and your life is hid with Christ in God.* (Col. iii. 3.) Meanwhile, the condition of the wicked is for the most part the more desirable, because the Lord feeds them up, as hogs for the day of slaughter.

The *second* reason is, that believers, even though they should abound in riches and in blessings of every kind, they nevertheless do not go to excess, and do not gormandize at their ease; in fine, they do not enjoy the world, as unbelievers do, but go forward with anxiety, constantly *groaning,* (2 Cor. v. 2,) partly from a consciousness of their weakness, and partly from an eager longing for the future life. Unbelievers, on the other hand, are wholly intent on intoxicating themselves with present delights.[1]

The *third* reason, which was peculiar, as I have said,[2] to the age of the Apostle, is—that at that time the name of *Christians* was so odious and abominable, that no one could then take upon himself the name of Christ without exposing his life to imminent peril. It is, therefore, not without good reason that he says that Christians would be *the most miserable of all men,* if their confidence were confined to this world

20. But now is Christ risen from the dead, *and* become the first-fruits of them that slept.

21. For since by man *came* death, by man *came* also the resurrection of the dead.

22. For as in Adam all die, even so in Christ shall all be made alive.

20. Nunc autem Christus resurrexit a mortuis, primitiæ eorum qui domierunt, fuit.

21. Quandoquidem enim per hominem mors, etiam per hominem resurrectio mortuorum.

22. Quemadmodum enim in Adam omnes moriuntur, ita et in Christo omnes vivificabuntur.

beginning at the house of God, says: "Ideo dicit Paulus, (1 Cor. xv. 19,) Christianos sublata fide resurrectionis, omnium hominum miserrimos fore: et merito, quia dum alii absque metu sibi indulgent, assidue ingemiscunt fideles: dum aliorum peccata dissimulat Deus, et alios torpore sinit, suos sub crucis disciplina multo rigidius exercet;"—"Hence Paul says, and justly, (1 Cor. xv. 19,) that Christians, if the hope of a resurrection were taken away, would be *of all men the most miserable,* because, while others indulge themselves without fear, believers incessantly groan: while God seems to let the sins of others pass unnoticed, and allows others to be in a torpid state, he exercises his own people more strictly under the discipline of the cross."—*Ed.*

[1] "Es voluptez et delices de ce monde;"—"With the pleasures and delights of this world."

[2] See p. 22.

23. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming.

24. Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power.

25. For he must reign, till he hath put all enemies under his feet.

26. The last enemy *that* shall be destroyed *is* death.

27. For he hath put all things under his feet. But when he saith, All things are put under *him, it is* manifest that he is excepted which did put all things under him.

28. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

23. Unusquisque autem in proprio ordine. Primitiæ Christus, deinde, qui Christi erunt in adventu ipsius.

24. Postea finis, quum tradiderit regnum Deo et Patri, quum aboleverit omnem principatum, et omnem potestatem, et virtutem.

25. Oportet enim ipsum regnare, donec posuerit omnes inimicos sub pedes suos.

26. Novissimus destruetur hostis mors.

27. Omnia enim subjecit sub pedes eius: quum omnia dixerit, clarum est, quod omnia sunt subjecta praeter eum, qui omnia illi subjecit.

28. Quum autem subjecerit illi omnia, tunc et ipse Filius subjicietur ei, qui omnia illi subjecit, ut sit Deus omnia in omnibus.

20. *But now hath Christ risen.* Having shown what dreadful confusion as to everything would follow, if we were to deny that the dead rise again, he now again assumes as certain, what he had sufficiently established previously—that *Christ has risen;* and he adds that he is the *first-fruits,*[1] by a similitude taken, as it appears, from the ancient ritual of the law. For as in the *first-fruits* the produce of the entire year was consecrated, so the power of Christ's resurrection is extended to all of us—unless you prefer to take it in a more simple way—that in him the first fruit of the resurrection was gathered. I rather prefer, however, to understand the statement in this sense—that the rest of the dead

[1] "Although the resurrection of Christ, compared with *first-fruits* of any kind, has very good harmony with them, yet it more especially agrees with the offering of the *sheaf*, commonly called עֹמֶר, *omer*, not only as the thing itself, but also as to the circumstances of the *time*. For first there was the *passover*, and the day following was a *sabbatic* day, and on the day *following* that, the first-fruits were offered. So Christ, our *passover*, was crucified: the day following his crucifixion was the *Sabbath*, and the day following *that*, he, the *first-fruits of them that slept*, rose again. All who died before Christ, and were raised again to life, died afterwards; but Christ is the *first-fruits* of all who shall be raised from the dead to die no more."—*Lightfoot.*—*Ed.*

will follow him, as the entire harvest does the *first-fruits*;[1] and this is confirmed by the succeeding statement.

21. *Since by man came death.* The point to be proved is, that Christ is the *first-fruits*, and that it was not merely as an individual that he was raised up from the dead. He proves it from contraries, because death is not from nature, but from man's sin. As, therefore, Adam did not die for himself alone, but for us all, it follows, that Christ in like manner, who is the antitype,[2] did not rise for himself alone; for he came, that he might restore everything that had been ruined in Adam.

We must observe, however, the force of the argument; for he does not contend by similitude, or by example, but has recourse to opposite causes for the purpose of proving opposite effects. The cause of death is Adam, and we die in him: hence Christ, whose office it is to restore to us what we lost in Adam, is the cause of life to us; and his resurrection is the ground-work and pledge of ours. And as the former was the beginning of death, so the latter is of life. In the fifth chapter of the Romans he follows out the same comparison; but there is this difference, that in that passage he reasons respecting a spiritual life and death, while he treats here of the resurrection of the body, which is the fruit of spiritual life.

23. *Every one in his own order.* Here we have an antici-

[1] "The *first-fruits* were by the command of God presented to him at a stated season, not only as a token of the gratitude of the Israelites for his bounty, but as an earnest of the approaching harvest. In this sense he is called the *first-fruits* of the dead. He was the first in order of time, for although some were restored to life by the Prophets, and by himself during his personal ministry, none came out of their graves to return to them no more till after his resurrection; and as he was the first in respect of time, so he was the first in order of succession; all the saints following him as the harvest followed the presentation of the *first-fruits* of the temple. The interval is long, and the dreary sterility of the grave might justify the thought, that the seed committed to it has perished for ever. But our hope rests upon his power, which can make the wilderness blossom as the rose; and we wait till heavenly influences descend as the dew of herbs, when the barren soil shall display all the luxuriance of vegetation, and death itself shall teem with life."—*Dick's Theology*, vol. iv. pp. 50, 51.—*Ed.*

[2] "Le premier patron de la resurrection pour opposer à la mort d'Adam;"—"The first pattern of the resurrection, in opposition to the death of Adam."

pation of a question that might be proposed: "If Christ's life," some one might say, "draws ours along with it, why does not this appear? Instead of this, while Christ has risen from the grave, we lie rotting there." Paul's answer is, that God has appointed another order of things. Let us therefore reckon it enough, that we now have in Christ the *first-fruits*,[1] and that his coming[2] will be the time of our resurrection. For *our life* must still be *hid with him*, because he has not yet *appeared*. (Col. iii. 3, 4.) It would therefore be preposterous to wish to anticipate that day of the revelation of Christ.

24. *Then cometh the end, when he shall have delivered.* He put a bridle upon the impatience of men, when he forewarned them, that the fit time for the new life[3] would not be before Christ's coming. But as this world is like a stormy sea, in which we are continually tossed, and our condition is so uncertain, or rather is so full of troubles, and there are in all things such sudden changes, this might be apt to trouble weak minds. Hence he now leads them forward to that day, saying that all things will be set in order. *Then*, therefore, shall come *the end*—that is, the goal of our course—a quiet harbour—a condition that will no longer be exposed to changes; and he at the same time admonishes us, that that *end* must be waited for, because it is not befitting that we should be crowned in the middle of the course. In what respect Christ will *deliver up the kingdom to the Father*, will be explained in a little. When he says, *God and the Father*, this may be taken in two senses—either that God the Father is called the God and Father of Christ, or that the name of *Father* is added by way of explanation. The conjunction *et* (*and*) will in the *latter* case mean *namely*. As to the *former* signification, there is nothing either absurd, or unusual, in the saying, that Christ is inferior to God, in respect of his human nature.

[1] "Les premices de la resurrection;"—"The first-fruits of the resurrection."

[2] "Quand il viendra en jugement;"—"When he will come to judgment."

[3] "C'est à dire, de la resurrection;"—"That is to say, of the resurrection."

When he shall have abolished all rule. Some understand this as referring to the powers that are opposed to Christ himself; for they have an eye to what immediately follows, *until he shall have put all his enemies*, &c. This clause, however, corresponds with what goes before, when he said, that Christ would not sooner *deliver up the kingdom.* Hence there is no reason why we should restrict in such a manner the statement before us. I explain it, accordingly, in a general way, and understand by it—all powers that are lawful and *ordained by God.* (Rom. xiii. 1.) In the *first* place, what we find in the Prophets (Is. xiii. 10; Ezek. xxxii. 7) as to the darkening of the sun and moon, that God alone may shine forth, while it has begun to be fulfilled under the reign of Christ, will, nevertheless, not be fully accomplished until the last day; but then *every height shall be brought low,* (Luke iii. 5,) that the glory of God may alone shine forth. Farther, we know that all earthly principalities and honours are connected exclusively with the keeping up of the present life, and, consequently, are a part of the world. Hence it follows that they are temporary.

Hence as the world will have an end, so also will government, and magistracy, and laws, and distinctions of ranks, and different orders of dignities, and everything of that nature. There will be no more any distinction between servant and master, between king and peasant, between magistrate and private citizen. Nay more, there will be then an end put to angelic principalities in heaven, and to ministries and superiorities in the Church, that God may exercise his power and dominion by himself alone, and not by the hands of men or angels. The angels, it is true, will continue to exist, and they will also retain their distinction. The righteous, too, will shine forth, every one according to the measure of his grace; but the angels will have to resign the dominion, which they now exercise in the name and by the commandment of God. Bishops, teachers, and Prophets will cease to hold these distinctions, and will resign the office which they now discharge. *Rule*, and *authority*, and *power* have much the same meaning in this passage; but these three terms are conjoined to bring out the meaning more fully.

25. *For he must reign.* He proves that the time is not yet come when Christ will *deliver up the kingdom to the Father*, with the view of showing at the same time that the *end* has not yet come, when all things will be put into a right and tranquil state, because Christ has not yet subdued all his enemies. Now that *must* be brought about, because the Father has placed him at his right hand with this understanding, that he is not to resign the authority that he has received, until they have been subdued under his power. And this is said for the consolation of the pious, that they may not be impatient on account of the long delay of the resurrection. This statement occurs in Ps. cx. 1.

Paul, however, may seem to refine upon the word *until* beyond what the simple and natural meaning of the word requires; for the Spirit does not in that passage give intimation of what shall be afterwards, but simply of what must be previously. I answer, that Paul does not conclude that Christ will *deliver up the kingdom to the Father*, on the ground of its having been so predicted in the Psalm, but he has made use of this quotation from the Psalm, for the purpose of proving that the day of *delivering up the kingdom* had not yet arrived, because Christ has still to do with his enemies. Paul, however, explains in passing what is meant by Christ's sitting at the right hand of the Father, when in place of that figurative expression he makes use of the simple word *reign*.

The last enemy—death. We see that there are still many enemies that resist Christ, and obstinately oppose his reign. But *death* will be *the last enemy*[1] *that will be destroyed.* Hence Christ must still be the administrator of his Father's

[1] "It may not be improper to remark that there is an inaccuracy in our common version, which so vitiates its application that it does not seem to sustain the conclusion to which the Apostle had arrived. It was his purpose to establish the perfection of our Saviour's conquest, the advancement of his triumphs, and the prostration of all enemies whatever beneath his power. Now to say that 'the last enemy that shall be destroyed is death,' by no means affords a proof of this position. Though death might be destroyed, and be the last enemy that should be destroyed, it would not thence appear but that other enemies might remain not destroyed. But the proper rendering is, 'Death, the last enemy, should be destroyed.'"—*R. Hall's Works*, (Lond. 1846,) vol. vi. pp. 140, 141.—*Ed.*

kingdom. Let believers, therefore, be of good courage, and not give up hope, until everything that must precede the resurrection be accomplished. It is asked, however, in what sense he affirms that death shall be the *last enemy*[1] *that will be destroyed,* when it has been already destroyed by Christ's death, or at least by his resurrection, which is the victory over death, and the attainment of life? I answer, that it was *destroyed* in such a way as to be no longer deadly to believers, but not in such a way as to occasion them no uneasiness. The Spirit of God, it is true, dwelling in us is life; but we still carry about with us a mortal body. (1 Peter i. 24.) The substance of death in us will one day be drained off, but it has not been so as yet. We are *born again of incorruptible seed,* (1 Peter i. 23,) but we have not yet arrived at perfection. Or to sum up the matter briefly in a similitude, the sword of death which could penetrate into our very hearts has been blunted. It wounds nevertheless still, but without any danger;[2] for we die, but by dying we enter into life. In fine, as Paul teaches elsewhere as to sin, (Rom. vi. 12,) such must be our view as to death—that it *dwells* indeed in us, but it does not *reign.*

27. *He hath put all things under his feet.* Some think that this quotation is taken from Psalm viii. 7, and I have no objection to this, though there would be nothing out of place in reckoning this statement to be an inference that is

[1] "*Ultimum* vero seu *novissimum hostem* cur vocat? *Chrysostomus* putat, quia ultimo accessit. *Primus* fuit Satan, solicitans hominem ad peccatum. *Alter* voluntas hominis, sponte se a Deo avertens. *Tertius* peccatum. *Quartus* denique mors, superveniens peccato. Sed haud dubie Apostolus novissimum vocat duratione, respectu aliorum externorum hostium Ecclesiæ, quos Christus in fine abolebit omnes. Postremo et mortem corporalem pellet, suscitando omnes ex morte: ut hoc mortale induat immortalitatem;"—"But why does he call it (death), the *latest* or *last enemy? Chrysostom* thinks, because it came last. The *first* was Satan tempting man to sin. The *second*—man's will, voluntarily turning aside from God. The *third*—sin. Then at length the *fourth*—death, following in the train of sin. There can be no doubt, however, that the Apostle calls it the *last* in respect of duration, in relation to the other external enemies of the Church, all of which Christ will in the end abolish. Last of all, he will drive away the death of the body, by raising up all from death, that this mortal may put on immortality." *Pareus* in loc.—*Ed.*

[2] "Mais c'est sans danger de mort;"—"But it is without danger of death."

drawn by Paul from the nature of Christ's kingdom. Let us follow, however, the more generally received opinion. Paul shows from that Psalm, that God the Father has conferred upon Christ the power of all things, because it is said, *Thou hast put all things under his feet.* The words are in themselves plain, were it not that there are two difficulties that present themselves — *first,* that the Prophet speaks here not of Christ alone, but of the whole human race; and *secondly,* that by *all things* he means only those things that have to do with the convenience of the life of the body, as we find in Gen. ii. 19. The solution of the former difficulty is easy; for as Christ is the *first-born of every creature,* (Col. i. 15,) and the *heir of all things,* (Heb. i. 2,) God, the Father, has not conferred upon the human race the use of all creatures in such a way as to hinder that in the mean time the chief power, and, so to speak, the rightful dominion, remain in Christ's hands. Farther, we know, that Adam lost the right that had been conferred upon him, so that we can no longer call anything our own. For the *earth was cursed,* (Gen. iii. 17,) and everything that it contains; and it is through Christ alone that we recover what has been taken from us.[1] It is with propriety, therefore, that this commendation belongs to Christ personally—that the Father has *put all things under his feet,* inasmuch as we rightfully possess nothing except in him. For how shall we become heirs of God, if we are not his sons, and by whom are we made his sons but by Christ?

The solution of the *second* difficulty is as follows—that the Prophet, it is true, especially mentions *fowls of heaven, fishes of the sea,* and *beasts of the field,* because this kind of dominion is visible, and is more apparent to the eye; but at the same time the general statement reaches much farther—to the heavens and the earth, and everything that they contain. Now the subjection must have a corrrespondence with the character of him who rules—that is, it has a suitableness to his condition, so as to correspond with it. Now

[1] The reader will find the same difficulties solved by CALVIN in his Commentary on the Psalms, vol. i. pp. 106, 108.—*Ed.*

Christ does not need animals for food, or other creatures for any necessity. He rules, therefore, that all things may be subservient to his glory, inasmuch as he adopts us as participants in his dominion. The fruit of this openly appears in visible creatures; but believers feel in their consciences an inward fruit, which, as I have said, extends farther.

All things put under him, except him who put all things under him. He insists upon two things—*first*, that all things must be brought under subjection to Christ before he restores to the Father the dominion of the world, and *secondly*, that the Father has given all things into the hands of his Son in such a way as to retain the principal right in his own hands. From the *former* of these it follows, that the hour of the last judgment is not yet come—from the *second*, that Christ is now the medium between us and the Father in such a way as to bring us at length to him. Hence he immediately infers as follows: *After he shall have subjected all things to him, then shall the Son subject himself to the Father.* "Let us wait patiently until Christ shall vanquish all his enemies, and shall bring us, along with himself, under the dominion of God, that the kingdom of God may in every respect be accomplished in us."

This statement, however, is at first view at variance with what we read in various passages of Scripture respecting the eternity of Christ's kingdom. For how will these things correspond—*Of his kingdom there will be no end*, (Dan. vii. 14, 27; Luke i. 33; 2 Peter i. 11,) and *He himself shall be subjected?* The solution of this question will open up Paul's meaning more clearly. In the *first* place, it must be observed, that all power was delivered over to Christ, inasmuch as he was manifested in the flesh. It is true that such distinguished majesty would not correspond with a mere man, but, notwithstanding, *the Father has exalted him* in the same nature in which he was abased, and has *given him a name, before which every knee must bow*, &c. (Phil. ii. 9, 10.) Farther, it must be observed, that he has been appointed Lord and highest King, so as to be as it were the Father's Vicegerent in the government of the world—not that he is employed and the Father unemployed, (for how could that

be, inasmuch as he is the wisdom and counsel of the Father, is of one essence with him, and is therefore himself God?) But the reason why the Scripture testifies, that Christ now holds dominion over the heaven and the earth in the room of the Father is—that we may not think that there is any other governor, lord, protector, or judge of the dead and living, but may fix our contemplation on him alone.[1] We acknowledge, it is true, God as the ruler, but it is in the face of the man Christ. But Christ will then restore the kingdom which he has received, that we may cleave wholly to God.[2] Nor will he in this way resign the kingdom, but will transfer it in a manner from his humanity to his glorious divinity, because a way of approach will then be opened up, from which our infirmity now keeps us back. Thus then Christ will be *subjected to the Father*, because the vail being then removed, we shall openly behold God reigning in his

[1] "Mais que nous fichions les yeux de nostre entendement en luy seul;" —"But that we may fix the eyes of our understanding on him alone."

[2] "The mediatorial kingdom of Christ . . . . will end when its design is accomplished; he will cease to exercise an authority which has no longer an object. When all the elect are converted by the truth, and, being collected into one body, are presented to the Father 'a glorious Church, not having spot, or wrinkle, or any such thing;' when idolatry, superstition, and heresy are overthrown, and all evil is expelled from the kingdom of God; when the plans and efforts of wicked spirits are defeated, and they are shut up in their prison, from which there is no escape; when death has yielded up his spoils, and laid his sceptre at the feet of his Conqueror; when the grand assize has been held, his impartial sentence has pronounced the doom of the human race, and their everlasting abodes are allotted to the righteous and the ungodly, nothing will remain to be done by the power with which our Saviour was invested at his ascension; and his work being finished, his commission will expire. On this subject we cannot speak with certainty, and are in great danger of error, because the event is future, and our information is imperfect. Here analogy fails, and the utmost caution is necessary in borrowing an illustration from human affairs; but without insinuating that the two cases are exactly similar, may we not say, that as a regent or vicegerent of a King to whom the royal authority has been intrusted for a time, resigns it at the close, and the sovereign himself resumes the reins of government; so our Redeemer, who now sways the sceptre of the universe, will return his delegated power to him from whom he received it, and a new order of things will commence under which the dependence of men upon the Godhead will be immediate; and Father, Son, and Holy Ghost, one in essence, counsel, and operation, will reign for ever over the inhabitants of heaven. This is the probable meaning of the words, *Then shall the Son himself be subject unto him that put all things under him.*"—*Dick's Theology*, vol. iii. pp. 250, 251.—*Ed.*

majesty,[1] and Christ's humanity will then no longer be interposed to keep us back from a closer view of God.[2]

28. *That God may be all in all.* Will it be so in the Devil and wicked men also? By no means—unless perhaps we choose to take the verb *to be* as meaning, *to be known and openly beheld.* In that case the meaning will be: "For the present, as the Devil resists God, as wicked men confound and disturb the order which he has established, and as endless occasions of offence present themselves to our view, it does not distinctly appear that *God is all in all;* but when Christ will have executed the judgment which has been committed to him by the Father, and will have cast down Satan and all the wicked, the glory of God will be conspicuous in their destruction. The same thing may be said also respecting powers that are sacred and lawful in their kind, for they in a manner hinder God's being seen aright by us in himself. *Then,* on the other hand, God, holding the government of the heaven and the earth by himself, and without any medium, will in that respect be *all,* and will consequently at last be so, not only in all persons, but also in all creatures."

This is a pious interpretation,[3] and, as it corresponds sufficiently well with the Apostle's design, I willingly embrace it. There would, however, be nothing out of place in understanding it as referring exclusively to believers, in whom God has now begun his kingdom, and will then perfect it, and in such a way that they shall cleave to him wholly. Both meanings sufficiently refute of themselves the wicked frenzies of some who bring forward this passage in proof of them. Some imagine, that God will be *all in all* in this respect, that all things will vanish and dissolve into nothing. Paul's words, however, mean nothing but this, that all things will be brought back to God, as their alone beginning and end, that they may be closely bound to him. Others infer from this that the Devil and all the wicked will be saved—

[1] "Nous contemplerons nostre Dieu face à face, regnant en sa maieste;"—"We shall behold our God face to face, reigning in his majesty."

[2] "Pour nous empescher de veoir de pres la maieste de Dieu;"—"To keep us back from a near view of the majesty of God."

[3] "Ce sens contient doctrine saincte;"—"This view contains sacred doctrine."

as if God would not altogether be better known in the Devil's destruction, than if he were to associate the Devil with himself, and make him one with himself. We see then, how impudently madmen of this sort wrest this statement of Paul for maintaining their blasphemies.

29. Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

30. And why stand we in jeopardy every hour?

31. I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

32. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die.

33. Be not deceived: evil communications corrupt good manners.

34. Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame.

29. Quid alioqui facient qui baptizantur pro mortuis, si omnino mortui non resurgunt? quid etiam baptizantur pro mortuis?

30. Quid etiam nos periclitamur omni hora?

31. Quotidie morior per nostram gloriam, fratres, quam habeo in Christo Iesu Domino nostro.

32. Si secundum hominem pugnavi ad bestias Ephesi, quid mihi prodest? edamus et bibamus: cras enim moriemur.

33. Ne erretis: Mores honestos corrumpunt mala colloquia.

34. Evigilate juste, et ne peccetis: ignorantiam enim Dei quidam habent: ad pudorem vobis incutiendum dico.

29. *Else what shall they do.* He resumes his enumeration of the absurdities, which follow from the error under which the Corinthians laboured. He had set himself in the outset to do this, but he introduced instruction and consolation, by means of which he interrupted in some degree the thread of his discourse. To this he now returns. In the first place he brings forward this objection—that the baptism which those received who are already regarded as dead, will be of no avail if there is no resurrection. Before expounding this passage, it is of importance to set aside the common exposition, which rests upon the authority of the ancients, and is received with almost universal consent. Chrysostom, therefore, and Ambrose, who are followed by others, are of opinion[1] that the Corinthians were accustomed, when any one had been deprived of baptism by sudden death, to substitute some living person in the place of the

[1] "This," it is stated by *Barnes*, "was the opinion of Grotius, Michaelis, Tertullian, and Ambrose."—*Ed.*

deceased—to be baptized at his grave. They at the same time do not deny that this custom was corrupt, and full of superstition, but they say that Paul, for the purpose of confuting the Corinthians, was contented with this single fact,[1] that while they denied that there was a resurrection, they in the mean time declared in this way that they believed in it. For my part, however, I cannot by any means be persuaded to believe this,[2] for it is not to be credited, that those who denied that there was a resurrection had, along with others, made use of a custom of this sort. Paul then would have had immediately this reply made to him: "Why do you trouble us with that old wives' superstition, which you do not yourself approve of?" Farther, if they had made use of it, they might very readily have replied: "If this has been hitherto practised by us through mistake, rather let the mistake be corrected, than that it should have weight attached to it for proving a point of such importance.

Granting, however, that the argument was conclusive, can we suppose that, if such a corruption as this had prevailed among the Corinthians, the Apostle, after reproving almost all their faults, would have been silent as to this one? He has censured above some practices that are not of so great moment. He has not scrupled to give directions as to women's having the head covered, and other things of that nature. Their corrupt administration of the Supper he has not merely reproved, but has inveighed against it with the greatest keenness. Would he in the meantime have uttered not a single word in reference to such a base profanation of baptism, which was a much more grievous fault? He has inveighed with great vehemence against those who, by frequenting the banquets of the Gentiles, silently countenanced their superstitions. Would he have suffered this horrible superstition of the Gentiles to be openly carried on in the Church itself under the name of sacred baptism? But granting that he might have been silent, what shall we say when he expressly makes mention of it? Is it, I pray you,

[1] "De ce seul argument;"—"With this single argument."

[2] "Mais ie ne voy rien qui me puisse amener à suyure ceste coniecture;"—"But I see nothing that could induce me to follow that conjecture."

a likely thing that the Apostle would bring forward in the shape of an argument a sacrilege[1] by which baptism was polluted, and converted into a mere magical abuse, and yet not say even one word in condemnation of the fault? When he is treating of matters that are not of the highest importance, he introduces nevertheless this parenthesis, that he *speaks as a man.* (Rom. iii. 5; vi. 19; Gal. iii. 15.) Would not this have been a more befitting and suitable place for such a parenthesis? Now from his making mention of such a thing without any word of reproof, who would not understand it to be a thing that was allowed? For my part, I assuredly understand him to speak here of the right use of baptism, and not of an abuse of it of that nature.

Let us now inquire as to the meaning. At one time I was of opinion, that Paul here pointed out the universal design of baptism, for the advantage of baptism is not confined to this life; but on considering the words afterwards with greater care, I perceived that Paul here points out something peculiar. For he does not speak of all when he says, *What shall they do, who are baptized?* &c. Besides, I am not fond of interpretations, that are more ingenious than solid. What then? I say, that those are *baptized for dead,* who are looked upon as already dead, and who have altogether despaired of life; and in this way the particle ὑπέρ will have the force of the Latin *pro,* as when we say, *habere pro derelicto;—to reckon as abandoned.*[2] This signification is not a forced one. Or if you would prefer another signification, to be *baptized for the dead* will mean—to be baptized so as to profit the dead—not the living.[3] Now it is well known, that from the very commencement of the Church, those who had, while yet catechumens,[4] fallen into disease,[5] if their life was manifestly in danger, were accustomed to ask baptism, that they might not leave this world before they

[1] "Ce sacrilege horrible;"—"This horrible sacrilege."

[2] The form of expression referred to is made use of by Cicero. (Att. 8. 1.) —*Ed.*

[3] "Proufite apres la mort, et non pas la vie durant;"—"Profits after death, and not during life."

[4] "Estans encore sur la premiere instruction de la doctrine Chrestienne;"—"Being as yet in the first rudiments of Christian doctrine."

[5] "Quelque maladie dangereuse;—"Some dangerous malady."

had made a profession of Christianity; and this, in order that they might carry with them the seal of their salvation.

It appears from the writings of the Fathers, that as to this matter, also, there crept in afterwards a superstition, for they inveigh against those who delayed baptism till the time of their death, that, being once for all purged from all their sins, they might in this state meet the judgment of God.[1] A gross error truly, which proceeded partly from great ignorance, and partly from hypocrisy! Paul, however, here simply mentions a custom that was sacred, and in accordance with the Divine institution—that if a catechumen, who had already in his heart embraced the Christian faith,[2] saw that death was impending over him, he asked baptism, partly for his own consolation, and partly with a view to the edification of his brethren. For it is no small *consolation* to carry the token of his salvation sealed in his body. There is also an *edification*, not to be lost sight of—that of making a confession of his faith. They were, then, *baptized for the dead*, inasmuch as it could not be of any service to them in this world, and the very occasion of their asking baptism was that they despaired of life. We now see that it is not without good reason that Paul asks, *what they would do* if there remained no hope after death?[3]

[1] Cornelius à Lapide, in his Commentary on the Canonical Epistles, (Paris, 1631,) p. 423, adverts in the following terms to the custom referred to by CALVIN: "Inter conversos olim multi erant qui Baptismum diu differebant, etiam usque ad mortem, adeoque ægri in lecto baptizabantur, ut per Baptismum expiati ab omni culpa et pœna illico puri evolarent in cœlum:"—"Among the converted there were anciently many who deferred baptism for a long time, even up to the time of their death, and were accordingly baptized when sick in bed, that cleared by baptism from all fault and punishment, they might fly up to heaven pure." Milner, in his Church History, (vol. ii. 276,) when treating of Gregory Nazianzen, says, "In another discourse, he protests against the too common practice of delaying baptism, which, from the example of Constantine, had grown very fashionable, for reasons equally corrupt and superstitious. Men lived in sin as long as they thought they could safely, and deferred baptism till their near approach to death, under a groundless hope of washing away all their guilt at once." See also Turretine's Theology, (Geneva, 1690,) vol. iii. p. 435.—*Ed.*

[2] "Si celuy qui n' estoit pas encore parfaitement instruit en la doctrine Chrestienne, et toutesfois auoit desia de vraye affection embrassé la foy;"—"If one, that had not as yet been fully instructed in Christian doctrine, but yet had already embraced the faith with true affection."

[3] "Baptism," says Dr. Dick, in his Lectures on Theology, (vol. iv. pp.

This passage shows us, too, that those impostors who had disturbed the faith of the Corinthians, had contrived a figurative resurrection, making the farthest goal of believers to be in this world. His repeating it a second time, *Why are they also baptized for the dead?* gives it greater emphasis: "Not only are those baptized who think that they are to live longer, but those too who have death before their eyes; and that, in order that they may in death reap the fruit of their baptism."

30. *Why are we also?* "If our resurrection and ultimate felicity are in this world, why do we of our own accord abandon it, and voluntarily encounter death?" The argument might also be unfolded in this manner: "To no purpose would we *stand in peril every hour*, if we did not look for a better life, after death has been passed through." He speaks, however, of voluntary dangers, to which believers expose their lives for the purpose of confessing Christ. "This magnanimity of soul, I say, in despising death, would be ascribed to rashness rather than firmness, if the saints perished at death, for it is a diabolical madness to purchase by death an immortal fame."[1]

31. *I die daily.* Such a contempt of death he declares to be in himself, that he may not seem to talk bravely when beyond the reach of danger. "I am every day," says he,

183, 184,) "imports our interest in the resurrection of Christ and its consequences. It was called by the ancients 'the earnest of good things to come,' and 'the type of the future resurrection.' May not this be the meaning of that passage in the fifteenth chapter of the first Epistle to the Corinthians, concerning which there has been such a diversity of opinion? 'Else what shall they do which are baptized for the dead, if the dead rise not? why are they then baptized for the dead?' (1 Cor. xv. 29.) Some of the Fathers understood the expression, ὑπὲρ τῶν νεκρῶν, to mean to be baptized *into the hope of the resurrection of the dead:* or, what amounts to the same thing, to submit to baptism that they might fill up the places of those who had died, thus declaring their belief that they had not perished, but were alive in a better world, and their hope that, through Jesus Christ, to whom they dedicated themselves in baptism, they also should be raised again to enjoy the same glorious recompense. According to this view of the passage, a resurrection to life is one of the blessings signified and sealed by this institution. It assures us of a triumph over death and the grave, through the redeeming blood of Christ, with which we are sprinkled; and of admission into heaven, for which we are qualified by the washing of regeneration."—*Ed.*

[1] "Quand quelques fois les mondaines s'exposent à la mort seulement pour acquerir vn bruit immortel;"—"When worldly persons in some cases expose themselves to death, merely to acquire an immortal fame."

" incessantly beset with death. What madness were it in me to undergo so much misery, if there were no reward in reserve for me in heaven? Nay more, if my glory and bliss lie in this world, why do I not rather *enjoy* them, than of my own accord *resign* them?" He says that he *dies daily*, because he was constantly beset with dangers so formidable and so imminent, that death in a manner was impending over him. A similar expression occurs in Psalm xliv. 22, and we shall, also, find one of the same kind occurring in the second Epistle. (2 Cor. xi. 23.)

By our glory. The old translation reads *propter, (because of,)*[1] but it has manifestly arisen from the ignorance of transcribers; for in the Greek particle[2] there is no ambiguity. It is then an oath, by which he wished to arouse the Corinthians, to be more attentive in listening to him, when reasoning as to the matter in hand.[3] " Brethren, I am not some philosopher prattling in the shade.[4] As I expose myself every day to death, it is necessary that I should think in good earnest of the heavenly life. Believe, therefore, a man who is thoroughly experienced."

It is also a form of oath that is not common, but is suited to the subject in hand. Corresponding to this was that celebrated oath of Demosthenes, which is quoted by Fabius,[5] when he swore by the Shades of those who had met death in the field of Marathon, while his object was to exhort them to defend the Republic.[6] So in like manner Paul here swears

[1] The rendering in Wiclif (1380) is—*for youre glorie.—Ed.*

[2] The particle νὴ, made use of in solemn protestation.—*Ed.*

[3] " Veu qu'il parloit à bon escient, ayant luy-mesme les mains à la besongne, ainsi qu'on dit;"—" Inasmuch as he spoke in good earnest, having himself his hands in the work, as they say."

[4] " Quelque Philosophe qui triomphe de dire, estant loin de la prattique;"—" Some Philosopher, that talks loftily, while far from the scene of action."

[5] " Lequel Quintilian allegue;"—" Which Quintilian quotes."

[6] " Quid denique Demosthenes? . . . . non illud jusjurandum per cæsos in Marathone ac Salamine propugnatores reipublicæ, satis manifesto docet, præceptorum ejus Platonem fuisse?"—" What in fine as to Demosthenes? . . . . Does not that celebrated oath by these defenders of the Republic who were slain at Marathon and Salamis, afford ample evidence, that Plato was his preceptor?" *Quinctilian*, (Edin. 1810,) vol. ii. p. 455. The celebrated oath of the Grecian orator referred to, was in these terms—ἢ τοὺς ἐν Μαραθῶνι πεπτωκότας.—" By those who fell at Marathon."—*Ed.*

by *the glory which Christians have in Christ.* Now that glory is in heaven. He shows, then, that what they called in question was a matter of which he was so well assured, that he was prepared to make use of a sacred oath—a display of skill which must be carefully noticed.

32. *If according to the manner of men.* He brings forward a notable instance of death, from which it might be clearly seen that he would have been worse than a fool, if there were not a better life in reserve for us beyond death; for it was an ignominious kind of death to which he was exposed. "To what purpose were it," says he, "for me to incur infamy in connection with a most cruel death, if all my hopes were confined to this world?" *According to the manner of men,* means in this passage, *in respect of human life, so that we obtain a reward in this world.*

Now by those that *fought with beasts,* are meant, not those that were thrown to wild beasts, as Erasmus mistakingly imagined, but those that were condemned to be set to fight with wild beasts—to furnish an amusement to the people. There were, then, two kinds of punishment, that were totally different—to be thrown to wild beasts, and to fight with wild beasts. For those that were thrown to wild beasts were straightway torn in pieces; but those that fought with wild beasts went forth armed into the arena, that if they were endued with strength, courage, and agility, they might effect their escape by dispatching the wild beasts. Nay more, there was a game in which those who fought with wild beasts were trained, like the gladiators.[1] Usually, however, very few escaped, because the man who had dispatched one wild beast, was required to fight with a second,[2] until the cruelty of the spectators was satiated, or rather was melted into pity; and yet there were found men so abandoned and

[1] "Et mesme comme il y auoit le ieu de l'escrime pour duire des gens à combatre les vns contre les autres, pour donner passetemps au peuple, aussi il y auoit vn ieu auquel on façonnoit des gens à combatre contre les bestes es spectacles publiques;"—"Nay more, as there was a game of fencing for training persons for fighting with each other, to afford amusement to the people, so there was a game in which they made persons fight with wild beasts in the public shows."

[2] "N' estoit pas quitte, mais il luy faloit retourner au combat contre la seconde."—"He was not let go, but had to return to fight with a second."

desperate, as to hire themselves out for this![1] And this, I may remark by the way, is that kind of *hunting* that is punished so severely by the ancient canons, as even civil laws brand it with a mark of infamy.[2]

I return to Paul.[3] We see what an extremity God allowed his servant to come to, and how wonderfully, too, he rescued him. Luke,[4] however, makes no mention of this *fight.* Hence we may infer that he endured many things that have not been committed to writing.

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soldiers, let us dine heartily, for we shall sup to-day in the regions below,"[1] that was an exhortation to meet death with intrepidity, and has nothing to do with this subject. I am of opinion, that Paul made use of a jest in common use among abandoned and desperately wicked persons, or (to express it shortly) a common proverb among the Epicureans to the following purpose: "If death is the end of man, there is nothing better than that he should indulge in pleasure, free from care, so long as life lasts." Sentiments of this kind are to be met with frequently in Horace.[2]

33. *Be not deceived. Evil communications corrupt good manners.* As nothing is easier than to glide into profane speculation, under the pretext of inquiring,[3] he meets this danger, by warning them that *evil communications* have more effect than we might suppose, in polluting our minds and corrupting our morals.[4] To show this, he makes use of a quotation from the poet Menander,[5] as we are at liberty to borrow

[1] The allusion is to Leonidas, king of Sparta, when addressing 300 Spartans, at the Pass of Thermopylæ, who "by an act of intrepidity, rarely paralleled in history, set themselves to defend that Pass, in opposition to 20,000 Persian troops, and during the night spread dreadful havoc and consternation among the Persians, but the morning light at length discovering their small number, they were immediately surrounded and slaughtered."—*Robertson's History of Greece*, p. 151.—*Ed.*

[2] The following instances may be quoted as a specimen:—

"O beate Sesti!
Vitæ summa brevis nos vetat inchoare longam,
Jam te premet nox, fabulæque Manes
Et domus exilis Plutonia:

O happy Sestius! the brief span of human life forbids us to indulge a distant hope. Soon will night descend upon thee, and the fabulous Manes, and the shadowy mansion of Pluto."—*Hor. Carm.* I. 4, 13-17.

"Sapias, vina liques, et spatio brevi
Spem longam reseces. Dum loquimur, fugerit invida
Aetas. Carpe diem, quam minimum credula postero.

Be wise; rack off your wines; and abridge your distant hopes in adaptation to the brevity of life. While we speak, envious age has been flying. Seize the present day, depending as little as possible on any future one."—*Hor. Carm.* I. 11. 6-8.

[3] "De douter et s'enquerir;"—"Of doubting and inquiring."

[4] "Les bonnes mœurs;"—"Good manners."

[5] "*Menander* was a celebrated comic poet of Athens, educated under Theophrastus. His writings were replete with elegance, refined wit, and judicious observations. Of one hundred and eight comedies which he wrote, nothing remains but a few fragments. He is said to have drowned himself in the fifty-second year of his age, B. C. 293, because the compositions of his rival Philemon obtained more applause than his own."—*Barnes.*—*Ed.*

from every quarter everything that has come forth from God. And as all truth is from God, there is no doubt that the Lord has put into the mouth of the wicked themselves, whatever contains true and salutary doctrine. I prefer, however, that, for the handling of this subject, recourse should be had to Basil's Oration to the Young. Paul, then, being aware that this proverb was in common use among the Greeks, chose rather to make use of it, that it might make its way into their minds more readily, than to express the same thing in his own words. For they would more readily receive what they had been accustomed to—as we have experience of in proverbs with which we are familiar.

Now it is a sentiment that is particularly worthy of attention, for Satan, when he cannot make a direct assault upon us,[1] deludes us under this pretext, that there is nothing wrong in our raising any kind of disputation with a view to the investigation of truth. Here, therefore, Paul in opposition to this, warns us that we must guard against *evil communications*, as we would against the most deadly poison, because, insinuating themselves secretly into our minds, they straightway corrupt our whole life. Let us, then, take notice, that nothing is more pestilential than corrupt doctrine and profane disputations, which draw us off, even in the smallest degree, from a right and simple faith ;[2] for it is not without good reason that Paul exhorts us not to be *deceived*.[3]

[1] "Pour nous seduire ;"—"To draw us aside."

[2] "De la simplicite de la foy ;"—"From the simplicity of the faith."

[3] "The connection is not that in which we should have expected such a maxim to be inserted. It is in the midst of a very affecting and instructive view of the resurrection of the dead and the life everlasting; but the occasion of it was this: the Corinthians had received, from the intrusion of false teachers, principles which militated against that great doctrine. They had been taught to explain it away, and to resolve it merely into a moral process which takes place in the present world; interpreting what is said of the resurrection of the dead in a mystical and figurative manner. The apostle insinuates, that it was by a mixture of the corrupt communications of these men with the Christian Church, and the intimate contact into which they had permitted themselves to come with them, that they had been led off from the fundamental doctrine of the gospel, and rejected a primary part of the apostolic testimony. 'For if there be no resurrection of the dead, then,' as he observed, 'is Christ not risen, and if Christ be not risen, then is our preaching vain, and your faith is also vain; ye are

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He adds at the same time the reason, *For some,* says he, *among you are in ignorance of God.* This required to be stated: otherwise they might have thought that the admonition was unnecessary; for they looked upon themselves as marvellously wise. Now he convicts them of *ignorance of God,* that they may know that the main thing was wanting

yet in your sins.' We see, that notwithstanding the apostle had planted pure Christianity among the Corinthians, and had confirmed it by the most extraordinary miracles and supernatural operations, yet such was the contagion of evil example and corrupt communication, that the members of the Corinthian Church, in a very short time, departed from the fundamental article of the truth as it is in Jesus Christ; and hence we may learn the importance, nay, the necessity, of being on our guard in this respect, and of avoiding such confidence in ourselves as might induce us to neglect the caution here so forcibly expressed—'Be not deceived; evil communications corrupt good manners.'"—*R. Hull's Works,* (Lond. 1846,) vol. vi. pp. 273, 274.—*Ed.*

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in them. A useful admonition to those who lay out all their agility in flying through the air, while in the mean time they do not see what is before their feet, and are stupid where they ought, most of all, to have been clear-sighted.

To your shame. Just as fathers, when reproving their children for their faults, put them to shame, in order that they may by that shame cover their shame. When, however, he declared previously that he did not wish to shame them, (1 Cor. iv. 14,) his meaning was that he did not wish to hold them up to disgrace, by bringing forward their faults to public view in a spirit of enmity and hatred.[1] In the mean time, however, it was of advantage for them to be sharply reproved, as they were still indulging themselves in evils of such magnitude. Now Paul in reproaching them with *ignorance of God,* strips them entirely of all honour.

35. But some *man* will say, How are the dead raised up? and with what body do they come?

36. *Thou* fool, that which thou sowest is not quickened, except it die.

37. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain:*

38. But God giveth it a body as it hath pleased him, and to every seed his own body.

39. All flesh *is* not the same flesh: but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds.

40. *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.

41. *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory.

42. So also *is* the resurrection of the dead; it is sown in corruption; it is raised in incorruption:

43. It is sown in dishonour, it is

35. Sed dicet quispiam: Quomodo suscitabuntur mortui? quali autem corpore venient?

36. Demens, tu quod seminas, non vivificatur nisi mortuum fuerit.

37. Et quod seminas, non corpus quod nascetur, seminas, sed nudum granum: exempli gratia, tritici, aut alterius cujusvis generis:

38. Deus autem illi dat corpus, quemadmodum voluerit, et unicuique seminum proprium corpus.

39. Non omnis caro, eadem caro: sed alia caro hominum, alia vero caro pecudum, alia volucrum, alia piscium.

40. Sunt et corpora cœlestia, sunt corpora terrestria: quin etiam alia cœlestium gloria, alia terrestrium.

41. Alia gloria solis, alia gloria lunae, alia gloria stellarum: stella a stella differt in gloria:

42. Sic et resurrectio mortuorum.

43. Seminatur in corruptione, re-

[1] See CALVIN on the Corinthians, vol. i. p. 167.

raised in glory: it is sown in weakness, it is raised in power:

44. It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45. And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit.

46. Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47. The first man *is* of the earth, earthy; the second man *is* the Lord from heaven.

48. As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.

49. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

50. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

surgit in incorruptione: seminatur in ignominia, resurgit in gloria: seminatur in infirmitate, resurgit in potentia:

44. Seminatur corpus animale, resurgit corpus spirituale: est corpus animale, est et corpus spirituale.

45. Quemadmodum et scriptum est, (*Gen.* ii. 7,) Factus est primus homo Adam in animam viventem, ultimus Adam in spiritum vivificantem.

46. Sed non primum quod spirituale est: sed animale, deinde spirituale.

47. Primus homo ex terra terrenus, secundus homo, Dominus e cœlo.

48. Qualis terrenus, tales et terreni, et qualis cœlestis, tales et cœlestes.

49. Et quemadmodum portavimus imaginem terreni, portabimus et imaginem cœlestis.

50. Hoc autem dico, fratres, quod caro et sanguis regnum Dei hereditate possidere non possunt, neque corruptio incorruptionem hereditate possidebit.

35. *How will they be raised up?* There is nothing that is more at variance with human reason than this article of faith. For who but God alone could persuade us that bodies, which are now liable to corruption, will, after having rotted away, or after they have been consumed by fire, or torn in pieces by wild beasts, will not merely be restored entire, but in a greatly better condition. Do not all our apprehensions of things straightway reject this as a thing fabulous, nay, most absurd?[1] Paul, with the view of removing entirely this appearance of absurdity, makes use of an *anthypophora*,[2] that is, he brings forward by way of objection, in the person of another, what appears at first view to be at variance with

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the doctrine of a resurrection. For this question is not that of one who inquires doubtingly as to the mode, but of one who argues from impossibility—that is, what is said as to the resurrection is a thing incredible. Hence in his reply he repels such an objection with severity. Let us observe, then, that the persons who are here introduced as speaking, are those who endeavour to disparage, in a way of scoffing, a belief in the resurrection, on the ground of its being a thing that is impossible.

36. *Thou fool, that which thou sowest.* The Apostle might have replied, that the mode, which is to us incomprehensible, is nevertheless easy with God. Hence, we must not here form our judgment according to our own understanding, but must assign to the stupendous and secret power of God the honour of believing, that it will accomplish what we cannot comprehend. He goes to work, however, in another way. For he shows, that the resurrection is so far from being against nature, that we have every day a clear illustration of it in the course of nature itself—in the growth of the fruits of the earth. For from what but from rottenness spring the fruits that we gather out of the earth? For when the seed has been sown, unless the grains *die*, there will be no increase. Corruption, then, being the commencement and cause of production, we have in this a sort of picture of the resurrection. Hence it follows, that we are beyond measure spiteful and ungrateful in estimating the power of God, if we take from him what is already manifest before our eyes.

37. *Thou sowest not that body that will spring up.* This comparison consists of two parts—*first*, that it is not to be wondered that bodies rise from rottenness, inasmuch as the same thing takes place as to seed; and *secondly*, that it is not at variance with reason, that our bodies should be restored in another condition, since, from bare grain, God brings forth so many ears of corn, clothed with admirable contrivance, and stored with grains of superior quality. As, however, he might seem to intimate, by speaking in this way, that many bodies will therefore rise out of one, he modifies his discourse in another way, by saying that God *forms the body as it*

by *the glory which Christians have in Christ.* Now that glory is in heaven. He shows, then, that what they called in question was a matter of which he was so well assured, that he was prepared to make use of a sacred oath—a display of skill which must be carefully noticed.

32. *If according to the manner of men.* He brings forward a notable instance of death, from which it might be clearly seen that he would have been worse than a fool, if there were not a better life in reserve for us beyond death; for it was an ignominious kind of death to which he was exposed. "To what purpose were it," says he, "for me to incur infamy in connection with a most cruel death, if all my hopes were confined to this world?" *According to the manner of men,* means in this passage, *in respect of human life, so that we obtain a reward in this world.*

Now by those that *fought with beasts,* are meant, not those that were thrown to wild beasts, as Erasmus mistakingly imagined, but those that were condemned to be set to fight with wild beasts—to furnish an amusement to the people. There were, then, two kinds of punishment, that were totally different—to be thrown to wild beasts, and to fight with wild beasts. For those that were thrown to wild beasts were straightway torn in pieces; but those that fought with wild beasts went forth armed into the arena, that if they were endued with strength, courage, and agility, they might effect their escape by dispatching the wild beasts. Nay more, there was a game in which those who fought with wild beasts were trained, like the gladiators.[1] Usually, however, very few escaped, because the man who had dispatched one wild beast, was required to fight with a second,[2] until the cruelty of the spectators was satiated, or rather was melted into pity; and yet there were found men so abandoned and

[1] "Et mesme comme il y auoit le ieu de l'escrime pour duire des gens à combatre les vns contre les autres, pour donner passetemps au peuple, aussi il y auoit vn ieu auquel on façonnoit des gens à combatre contre les bestes es spectacles publiques;"—"Nay more, as there was a game of fencing for training persons for fighting with each other, to afford amusement to the people, so there was a game in which they made persons fight with wild beasts in the public shows."

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of a soul. And independently of this, the interpretation of this passage may be taken from the eighth chapter of the Romans, where the Apostle declares, that *the body, indeed, is dead, on account of sin,* and we carry in us the elements of death; but that *the Spirit of Christ, who raised him up from the dead, dwelleth also in us,* and that he is life, to raise up us also one day from the dead. (Rom. viii. 10, 11.) From this you see, that we have *living souls,* inasmuch as we are men, but that we have the *life-giving Spirit* of Christ poured out upon us by the grace of regeneration. In short, Paul's meaning is, that the condition that we obtain through Christ is greatly superior to the lot of the *first man,* because a *living soul* was conferred upon Adam in his own name, and in that of his posterity, but Christ has procured for us the Spirit, who is *life.*

Now as to his calling Christ *the last Adam,* the reason is this, that as the human race was created in the *first man,* so it is renewed in Christ. I shall express it again, and more distinctly: All men were created in the *first man,* because, whatever God designed to give to all, he conferred upon that one man, so that the condition of mankind was settled in his person. He by his fall[1] ruined himself and those that were his, because he drew them all, along with himself, into the same ruin: Christ came to restore our nature from ruin, and raise it up to a better condition than ever. They[2] are then, as it were, two sources, or two roots of the human race. Hence it is not without good reason, that the one is called the *first man,* and the other the *last.* This, however, gives no support to those madmen, who make Christ to be one of ourselves, as though there were and always had been only two men, and that this multitude which we behold, were a mere phantom! A similar comparison occurs in Rom. v. 12.

46. *But this is not first, which is spiritual.* "It is necessary," says he, "that before we are restored in Christ, we

ἐχειν αυτην,) and that the λογος (*word*) was *instead of that principle,* (αντι του.)"—*Dick's* Lectures on Theology vol. iii. p. 22.—*Ed.*

[1] "Le poure mal-heureux par sa transgression;"—"The poor miserable creature by his transgression."

[2] "Adam donc et Christ;"—"Adam and Christ, therefore."

derive our origin from Adam, and resemble him. Let us, therefore, not wonder, if we begin with the *living soul*, for as *being born* precedes in order *being born again*, so *living* precedes *rising again.*"

47. *The first Adam was from the earth.* The *animal* life comes first, because the *earthy man* is first.[1] The spiritual life will come afterwards, as Christ, the *heavenly man*, came after Adam. Now the Manichees perverted this passage, with the view of proving that Christ brought a body from heaven into the womb of the Virgin. They mistakingly imagined, however, that Paul speaks here of the substance of the body, while he is discoursing rather as to its condition, or quality. Hence, although the *first man* had an immortal soul, and that too, not taken from the earth, yet he, nevertheless, savoured of the earth, from which his body had sprung, and on which he had been appointed to live. Christ, on the other hand, brought us from heaven a *life-giving Spirit*, that he might regenerate us into a better life, and elevated above the earth.[2] In fine, we have it from Adam —that we live in this world, as branches from the root: Christ, on the other hand, is the beginning and author of the heavenly life.

But some one will say in reply, Adam is said to be *from the earth*—Christ *from heaven;* the nature of the comparison[3] requires this much, that Christ have his body *from heaven*, as the body of Adam was formed *from the earth ;* or, at least, that the origin of man's soul should be *from the earth*, but that Christ's soul had come forth from heaven. I answer, that Paul had not contrasted the two departments of the subject with such refinement and minuteness, (for this was not necessary ;) but when treating of the nature of Christ and Adam, he made a passing allusion to the creation of Adam, that he had been formed *from the earth*, and at the

[1] " La vie sensuelle, ou animale, c'est à dire, que nous auons par le moyen de l'ame, precede ;"—" The sensual or animal life, that is to say, what we have by means of the soul, comes first."

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49. *As we have borne.* Some have thought, that there is here an exhortation to a pious and holy life, into which Paul was led by way of digression; and on that account they have changed the verb from the future tense into the hortative mood. Nay more, in some Greek manuscripts the reading is φορέσωμεν (*let us bear*,)[3] but as that does not suit so well in respect of connection, let us adopt in preference what corresponds better with the object in view and the context.[4] Let us observe, in the first place, that this is not an exhortation, but pure doctrine, and that he is not treating here of newness of life, but pursues, without any

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interruption, the thread of his discourse respecting the resurrection of the flesh. The meaning accordingly will be this: "As the *animal nature*, which has the precedency in us, is the image of Adam, so we shall be conformed to Christ in the *heavenly nature;* and this will be the completion of our restoration. For we *now* begin to bear the image of Christ, and are every day more and more transformed into it;[1] but that image consists in spiritual regeneration. But *then* it will be fully restored both in body and in soul, and what is now begun will be perfected, and accordingly we will obtain in reality what we as yet only hope for." If, however, any one prefers a different reading, this statement will serve to spur forward the Corinthians; and if there had been a lively meditation of sincere piety and a new life, it might have been the means of kindling up in them at the same time the hope of heavenly glory.

50. *Now this I say.* This clause intimates, that what follows is explanatory of the foregoing statement. "What I have said as to *bearing the image of the heavenly Adam* means this—that we must be renewed in respect of our bodies, inasmuch as our bodies, being liable to corruption, cannot inherit God's incorruptible kingdom. Hence there will be no admission for us into the kingdom of Christ, otherwise than by Christ's renewing us after his own image." *Flesh* and *blood*, however, we must understand, *according to the condition in which they at present are*, for our flesh will be a participant in the glory of God, but it will be—as renewed and quickened by the Spirit of Christ.

51. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53. For this corruptible must put on incorruption, and this mortal *must* put on immortality.

51. Ecce, mysterium vobis dico: Non omnes quidem dormiemus, omnes tamen immutabimur,

52. In puncto temporis, in nictu oculi, cum extrema tuba, (canet enim tuba,) et mortui resurgent incorruptibiles, et nos immutabimur.

53. Oportet enim corruptibile hoc induere immortalitatem.

[1] "Car nous ne faisons encore que commencer à porter l'image de Jesus Christ;"—"For as yet we do but begin to bear the image of Jesus Christ."

54. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55. O death, where *is* thy sting? O grave, where *is* thy victory?

56. The sting of death *is* sin; and the strength of sin *is* the law.

57. But thanks *be* to God, which giveth us the victory, through our Lord Jesus Christ.

58. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

54. Quum autem corruptibile hoc induerit incorruptibilitatem, et mortale hoc induerit immortalitatem: tunc fiet sermo qui scriptus est: (*Hos.* 13, 14, *vel Ies.* 25, 8.) Absorpta est mors in victoriam.

55. Ubi, mors, tuus aculeus? Ubi tua, inferne, victoria?

56. Aculeus autem mortis, peccatum est: virtus autem peccati, Lex.

57. Sed Deo gratia, qui dedit nobis victoriam per Dominum nostrum Iesum Christum.

58. Itaque, fratres mei dilecti, stabiles sitis, immobiles, abundantes in opere Domini semper, hoc cognito, quod labor vester non sit inanis in Domino.

Hitherto he has included two things in his reasoning. In the *first* place, he shows that there will be a resurrection from the dead: *secondly*, he shows of what nature it will be. Now, however, he enters more thoroughly into a description of the manner of it. This he calls a *mystery*, because it had not been as yet so clearly unfolded in any statement of revelation; but he does this to make them more attentive. For that wicked doctrine had derived strength from the circumstance, that they disputed as to this matter carelessly and at their ease,[1] as if it were a matter in which they felt no difficulty. Hence by the term *mystery*, he admonishes them to learn a matter, which was not only as yet unknown to them, but ought to be reckoned among God's heavenly secrets.

51. *We shall not indeed all sleep.* Here there is no difference in the Greek manuscripts, but in the Latin versions there are three different readings. The *first* is, *We shall indeed all die, but we shall not all be changed.* The *second* is, *We shall indeed all rise again, but we shall not all be changed.*[2] The *third* is, *We shall not indeed all sleep, but we*

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distinguish between the different degrees of future glory among the saints? There can, therefore, be no doubt, that he has been, up to this point, following out one subject. He now returns to the first similitude that he had made use of, but applies it more closely to his design. Or, if you prefer it, keeping up that similitude, he figuratively compares the time of the present life to the seed-time, and the resurrection to the harvest; and he says, that our body is now, indeed, subject to mortality and ignominy, but will then be glorious and incorruptible. He says the same thing in other words in Phil. iii. 21. *Christ will change our vile body, that he may make it like to his own glorious body.*

44. *It is sown an animal body.* As he could not express each particular by enumerating one by one, he sums up all comprehensively in one word, by saying that the body is now *animal*,[1] but it will then be *spiritual*. Now that is called *animal* which is quickened by (*anima*) the soul: that is *spiritual* which is quickened by the *Spirit*.[2] Now it is the soul that quickens the body, so as to keep it from being a dead carcase. Hence it takes its title very properly from it. After the resurrection, on the other hand, that quickening influence, which it will receive from the Spirit, will be more excellent.[3] Let us, however, always bear in mind, what we have seen previously—that the substance of

[1] "It is generally agreed on by the best expositors, that ψυχικὸς here, as being opposed to πνευματικὸς, (*spiritual*,) especially as the expression is used with a reference to the words of Moses respecting the body of Adam, ἐγένετο εἰς ψυχὴν ζῶσαν, (*became a living soul*,) must signify *animal*, (literally that which draws in the breath of life, necessary to the existence of all animal bodies,) that which is endowed with faculties of sense, and has need of food, drink, and sleep for its support."—*Bloomfield*. "Ψυχικὸν, not φυσικὸν, (says *Granville Penn*,) and therefore not '*naturale*' but '*animale*,' as rendered in the Latin. Wiclif," (he adds,) "strangely rendered, from the Vulg., '*a beastli bodi*,' in correcting whom, our revisers would have done well to prefer '*animal*' to '*natural*."—*Ed.*

[2] "Au reste là où nous traduisons, Sensuel, il y auroit à le tourner au plus pres du Grec, Animal: c'est à dire, gouuerné et viuifié de l'ame. Voyla donc que signifie Le corps sensuel. Le corps spirituel est celuy qui est viuifié de l'Esprit;"—"But what we translate *sensual*, might be rendered, more closely to the Greek, *animal*: that is to say, governed and quickened by the soul. Mark then what is meant by *the sensual body*. The spiritual body is that which is quickened by the Spirit."

[3] "Sera vne chose beaucoup plus excellente:"—"Will be a thing much more excellent."

the body is the same,[1] and that it is the quality only that is here treated of. Let the present quality of the body be called, for the sake of greater plainness, *animation*;[2] let the future receive the name of *inspiration*. For as to the soul's now *quickening* the body, that is effected through the intervention of many helps; for we stand in need of drink, food, clothing, sleep, and other things of a similar nature. Hence the weakness of *animation* is clearly manifested. The energy of the Spirit, on the other hand, for *quickening*, will be much more complete, and, consequently, exempted from necessities of that nature. This is the simple and genuine meaning of the Apostle; that no one may, by philosophizing farther, indulge in airy speculations, as those do, who suppose that the substance of the body will be spiritual, while there is no mention made here of substance, and no change will be made upon it.

45. As it is written, *The first Adam was made*. Lest it should seem to be some new contrivance as to the *animal body*,[3] he quotes Scripture, which declares that Adam *became a living soul*, (Gen. ii. 7)—meaning, that his body was quickened by the soul, so that he became a living man. It is asked, what is the meaning of the word *soul* here? It is well known, that the Hebrew word נֶפֶשׁ, (*nephesh*,) which Moses makes use of, is taken in a variety of senses; but in this passage it is taken to mean either vital motion, or the very essence of life itself. The second of these I rather prefer. I observe that the same thing is affirmed as to beasts —that they were made *a living soul*, (Gen. i. 20, 24;) but as the soul of every animal must be judged of according to its kind, there is nothing to hinder that a *soul*, that is to say, vital motion, may be common to all; and yet at the same time the *soul* of man may have something peculiar and distinguishing, namely, immortal essence, as the light of intelligence and reason.

[1] "La substance du corps sera tousiours vne;"—"The substance of the body will always be the same."

[2] "*Animation*, qui est nom descendant de ce mot *Ame*;"—"*Animation*, which is a name derived from this word *Soul*."

[3] "Vne nouuelle imagination qu'il ait forgee;"—"A new fancy that he had contrived."

The last Adam. This expression we do not find anywhere *written.*[1] Hence the phrase, *It is written,* must be understood as referring exclusively to the first clause; but after bringing forward this testimony of Scripture, the Apostle now begins in his own person to draw a contrast between Christ and Adam. "Moses relates that Adam was furnished with a *living soul:* Christ, on the other hand, is endowed with a *life-giving Spirit.* Now it is a much greater thing to be *life,* or the *source of life,* than simply to *live.*"[2] It must be observed, however, that Christ did also, like us, become a *living soul;* but, besides the *soul,* the Spirit of the Lord was also poured out upon him, that by his power he might rise again from the dead, and raise up others. This, therefore, must be observed, in order that no one may imagine, (as Apollinaris[3] did of old,) that the Spirit was in Christ in place

[1] "Ceci n'est point trouué en lieu quelconque de l'Escriture;"—"This is not found in any passage of Scripture."

[2] "As it is said, Adam was at first *a living soul,* ('So God breathed into him the breath of life,'—that pure, divine, and heavenly breath,) 'and he became a living soul;' so, *then* to have asked the question, 'What is man?' must have been to receive the answer, 'He is a *living soul:* he is all soul, and that soul all life.' But *now* is this living soul buried in flesh, a lost thing to all the true, and great, and noble ends and purposes of that life which was at first given it. It is true, indeed, that this is a thing much less than what is said of the second Adam, in 1 Cor. xv. 45. 'The first man Adam was made a living soul; the second Adam was a quickening Spirit.' This latter is a great deal more. A *living soul* signified him to live himself; but a quickening spirit signifies a power to make others live. *That* the first Adam could not do; the more excellent kind of life which he had (for there was a complication of lives in the first creation of this man) he could not *lose;* but he could not *give.* He could not *lose* it from himself; but he could never have *given* it, by any power or immediate efficiency of his own, to another. Here the second Adam—the constitution of the second Adam—was far above that of the first, in that he could quicken others—a *quickening spirit,* not only quickened passively, but quickened actively, such a spirit as could give spirit, and diffuse life." —Howe's Works, (Lond. 1834,) p. 1209.—*Ed.*

[3] The views held by Apollinaris were as follows: "Christum corpus assumpsisse sine anima, quod pro animâ ei fuerit deitas illudque corpus consubstantiale fuisse deitati, nec ex substantia Mariæ efformatum;"—"That Christ assumed a body without a soul, because Deity was to him in place of a soul, and that body was co-essential with Deity, and was not formed from the substance of Mary."—See Mastricht's Theology, (1698,) vol. ii. p. 975. "Apollinaris, or Apollinarius, taught that the Son of God assumed manhood *without a soul,* (ψυχης ανευ,) as Socrates relates; but afterwards, changing his mind, he said that he assumed a soul, but that it *did not possess the intelligent or rational principle,* (νουν δε ουκ

of a soul. And independently of this, the interpretation of this passage may be taken from the eighth chapter of the Romans, where the Apostle declares, that *the body, indeed, is dead, on account of sin*, and we carry in us the elements of death; but that *the Spirit of Christ, who raised him up from the dead, dwelleth also in us*, and that he is life, to raise up us also one day from the dead. (Rom. viii. 10, 11.) From this you see, that we have *living souls*, inasmuch as we are men, but that we have the *life-giving Spirit* of Christ poured out upon us by the grace of regeneration. In short, Paul's meaning is, that the condition that we obtain through Christ is greatly superior to the lot of the *first man*, because a *living soul* was conferred upon Adam in his own name, and in that of his posterity, but Christ has procured for us the Spirit, who is *life*.

Now as to his calling Christ *the last Adam*, the reason is this, that as the human race was created in the *first man*, so it is renewed in Christ. I shall express it again, and more distinctly: All men were created in the *first man*, because, whatever God designed to give to all, he conferred upon that one man, so that the condition of mankind was settled in his person. He by his fall[1] ruined himself and those that were his, because he drew them all, along with himself, into the same ruin: Christ came to restore our nature from ruin, and raise it up to a better condition than ever. They[2] are then, as it were, two sources, or two roots of the human race. Hence it is not without good reason, that the one is called the *first man*, and the other the *last*. This, however, gives no support to those madmen, who make Christ to be one of ourselves, as though there were and always had been only two men, and that this multitude which we behold, were a mere phantom! A similar comparison occurs in Rom. v. 12.

46. *But this is not first, which is spiritual.* "It is necessary," says he, "that before we are restored in Christ, we

ἐχειν αυτην,) and that the λογος (*word*) was *instead of that principle*, (αντι νου.)"—*Dick's* Lectures on Theology vol. iii. p. 22.—*Ed.*

[1] "Le poure mal-heureux par sa transgression;"—"The poor miserable creature by his transgression."

[2] "Adam donc et Christ;"—"Adam and Christ, therefore."

derive our origin from Adam, and resemble him. Let us, therefore, not wonder, if we begin with the *living soul*, for as *being born* precedes in order *being born again*, so *living* precedes *rising again*."

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[2] This is the reading of the Vulgate. Wiclif (1380) translates the verse as follows: *Lo, I seie to you pryuyte (secret) of holi things, and alle we schulen rise agen, but not alle we schulen be chaungid.—Ed.*

shall all be changed. This diversity, I conjecture, had arisen from this—that some readers, who were not the most discerning, dissatisfied with the true reading, ventured to conjecture a reading which was more approved by them.[1] For it appeared to them, at first view, to be absurd to say, that *all would not die,* while we read elsewhere, that *it is appointed unto all men once to die.* (Heb. ix. 27.) Hence they altered the meaning in this way—*All will not be changed, though all will rise again, or will die;* and the *change* they interpret to mean—the glory that the sons of God alone will obtain. The true reading, however, may be judged of from the context.

Paul's intention is to explain what he had said—that we will be conformed to Christ, because *flesh and blood cannot inherit the kingdom of God.* A question presented itself,[2] what then will become of those who will be still living at the day of the Lord? His answer is, that although *all will not die,* yet they will be renewed, that mortality and corruption may be done away. It is to be observed, however, that he speaks exclusively of believers; for although the resurrection of the wicked will also involve *change,* yet as there is no mention made of them here, we must consider everything that is said, as referring exclusively to the elect. We now see, how well this statement corresponds with the preceding one, for as he had said, that *we shall bear the image of Christ,* he now declares, that this will take place when we shall be *changed,* so that *mortality may be swallowed up of life,* (2 Cor. v. 4,) and that this renovation is not inconsistent with the fact, that Christ's advent will find some still alive.

We must, however, unravel the difficulty—that *it is appointed unto all men once to die;* and certainly, it is not difficult to unravel it in this way—that as a *change* cannot take place without doing away with the previous system, that *change* is reckoned, with good reason, a kind of *death;* but, as it is not a separation of the soul from the body, it is

[1] "Qui leur estoit plus probable;"—"Which appeared to them more probable."

[2] "Il y auoit sur ceci vne question qu'on pouuoit faire;"—"There was a question as to this, which might be proposed"

not looked upon as an ordinary death. It will then be *death*, inasmuch as it will be the destruction of corruptible nature: it will not be a *sleep*, inasmuch as the soul will not quit the body; but there will be a sudden transition from corruptible nature into a blessed immortality.

52. *In a moment.* This is still of a general nature; that is, it includes all. For in all the change will be sudden and instantaneous, because Christ's advent will be sudden. And to convey the idea of *a moment*, he afterwards makes use of the phrase *twinkling* (or *jerk*) of the eye, for in the Greek manuscripts there is a twofold reading—ῥοπῇ (*jerk*,) or ῥιπῇ (*twinkling*.)[1] It matters nothing, however, as to the sense. Paul has selected a movement of the body, that surpasses all others in quickness; for nothing is more rapid than a movement of the eye, though at the same time he has made an allusion to *sleep*, with which *twinkling of the eye* is contrasted.[2]

With the last trump. Though the repetition of the term might seem to place it beyond a doubt, that the word *trumpet* is here taken in its proper acceptation, yet I prefer to understand the expression as metaphorical. In 1 Thess. iv. 16, he connects together the *voice of the archangel* and the *trump of God.* As therefore a commander, with the sound of a trumpet, summons his army to battle, so Christ, by his far sounding proclamation, which will be heard throughout the whole world, will summon all the dead. Moses tells us, (Exod. xix. 16,) what loud and terrible sounds were uttered on occasion of the promulgation of the law. Far different will be the commotion *then*, when not one people merely, but the whole world will be summoned to the tribunal of God. Nor will the living only be convoked, but

[1] It is stated by *Semler*, that some in the times of Jerome preferred ῥοπῃ, but Jerome himself preferred ῥιπῃ. Ῥοπῃ is derived from ῥέπω, to tend or incline to. It means *force* or *impetus*. It is used by Thucydides (v. 103) to mean the preponderance of *a scale*. In connection with ὀφθαλμοῦ, (*the eye*,) it would probably mean, a *cast* or *inclination* of the eye. Ῥιπῃ, (the common reading,) is derived from ῥίπτω, to *throw*. Ῥιπῃ ὀφθαλμοῦ is explained by *Nyssenus*, (as stated by *Parkhurst*,) to mean—επιμύσις βλέφαρων—*the shutting or twinkling of the eyelids.*

[2] "Pour ce que quand on se resueille, on cleigne ainsi des yeux;"—"Because, when persons awake, they twinkle in this way with their eyes."

even the dead will be called forth from their graves.[1] Nay more, a commandment must be given to dry bones and dust that, resuming their former appearance and reunited to the spirit, they come forth straightway as living men into the presence of Christ.

The dead shall rise. What he had declared generally as to all, he now explains particularly as to the living and the dead. This distinction, therefore, is simply an exposition of the foregoing statement—that *all will not die, but all will be changed.* "Those who have already died," says he, "will rise again incorruptible." See what a change there will be upon the *dead!* "Those," says he, "who will be still alive will themselves also be *changed.*" You see then as to both.[2] You now then perceive how it is, that *change* will be common to all, but not *sleep.*[3]

When he says, *We shall be changed,* he includes himself in the number of those, who are to live till the advent of Christ. As it was now the *last times,* (1 John ii. 18,) *that day* (2 Tim. i. 18) was to be looked for by the saints every hour. At the same time, in writing to the Thessalonians, he utters that memorable prediction respecting the scattering[4] that would take place in the Church before Christ's coming. (2 Thess. ii. 3.) This, however, does not hinder that he might, by bringing the Corinthians, as it were, into immediate contact with the event, associate himself and them with those who would at that time be alive.

[1] "*The trumpet shall sound,* (1 Cor. xv. 52,) says the prophetic teacher. And how startling, how stupendous the summons! Nothing equal to it, nothing like it, was ever heard through all the regions of the universe, or all the revolutions of time. When conflicting armies have discharged the bellowing artillery of war, or when victorious armies have shouted for joy of the conquest, the seas and shores have rung, the mountains and plains have echoed. But the shout of the archangel, and the trump of God, will resound from pole to pole—will pierce the centre and shake the pillars of heaven. Stronger—stronger still—it will penetrate even the deepest recesses of the tomb! It will pour its amazing thunder into all those abodes of silence. The dead, the very dead, shall hear."—*Hervey's* Theron and Aspasio, vol. ii. p. 66.—*Ed.*

[2] "Voyla donc ques les viuans et les morts;"—"Mark then how it will be as to the living and the dead."

[3] "Non pas le dormir, c'est à dire la mort;"—"Not sleep, that is to say, death."

[4] "La dissipation horrible;"—"The dreadful scattering."

53. *For this corruptible must.* Mark, how we shall live in the kingdom of God both in body and in soul, while at the same time *flesh and blood cannot inherit the kingdom of God*—for they shall previously be delivered from corruption. Our nature then, as being now corruptible and mortal, is not admissible into the kingdom of God, but when it shall have put off corruption, and shall have been beautified with incorruption, it will then make its way into it. This passage, too, distinctly proves, that we shall rise again in that same flesh that we now carry about with us, as the Apostle assigns a new quality to it which will serve as a garment. If he had said, *This corruptible must be renewed,* the error of those fanatics, who imagine that mankind will be furnished with new bodies, would not have been so plainly or forcibly overthrown. Now, however, when he declares that *this corruptible shall be invested with glory,* there is no room left for cavil.

54. *Then shall be brought to pass the saying.* This is not merely an amplification, (ἐπεξεργασία,)[1] but a confirmation, too, of the preceding statement. For what was foretold by the Prophets must be fulfilled. Now this prediction will not be fulfilled, until our bodies, laying aside corruption, will *put on incorruption.* Hence this last result, also, is necessary. To *come to pass,* is used here in the sense of being *fully accomplished,* for what Paul quotes is now begun in us, and is daily, too, receiving further accomplishment; but it will not have its complete fulfilment until the last day.

It does not, however, appear quite manifest, from what passage he has taken this quotation, for many statements occur in the Prophets to this effect. Only the probability is, that the first clause is taken either from Isaiah xxv. 8, where it is said that *death will be for ever destroyed* by the Lord,[2] or, (as almost all are rather inclined to think,) from

[1] "Vne declaration ou amplification;"—"A declaration or amplification."

[2] "The words, as alleged by Paul," (from Isaiah xxv. 8,) "are found in the version of Theodotion, with which the Targum and Syriac agree, in reading the verb as a passive. בלע in Piel, as here, commonly signifies to destroy, *destroy utterly;* in Kal., the more usual signification is that of *swallowing,* which most of the versions have unhappily adopted. לנצח the Greek translators render by *ἰσχύσας, εἰς τέλος, εἰς νῖκος*; attaching to

Hosea xiii. 14, where the Prophet, bewailing the obstinate wickedness of Israel, complains that he was like an untimely child, that struggles against the efforts of his mother in travail, that he may not come forth from the womb, and from this he concludes, that it was owing entirely to himself, that he was not delivered from death. *I will ransom them,* says he, *from the power of the grave: I will rescue them from death.* It matters not, whether you read these words in the future of the indicative, or in the subjunctive,[1] for in either way the meaning amounts to this—that God was prepared to confer upon them salvation, if they would have allowed the favour to be conferred upon them, and that, therefore, if they perished, it was their own fault.

He afterwards adds, *I will be thy destruction, O death! thy ruin, O grave!* In these words God intimates, that he accomplishes the salvation of his people[2] only when death and the grave are reduced to nothing. For no one will deny, that in that passage there is a description of completed salvation. As, therefore, we do not see such a destruction of death, it follows, that we do not yet enjoy that complete salvation, which God promises to his people, and that, consequently, it is delayed until *that day. Then,* accordingly, *will death be swallowed up,* that is, it will be reduced to nothing,[3] that we may have manifestly, in every particular,

the term the idea of what is *overpowering, durable, complete.* The significations of the Hebrew root נצח, used only in Niphal and Piel, are—to *shine, lead, lead on, be complete;* in Chald. to *surpass, excel, vanquish;* hence the idea of *victory, eternity,* &c., attaching to נצח, and of *completely, entirely, for ever,* &c., to לנצח, נצח. The words are therefore equivalent to ὁ θάνατος οὐκ ἔσται ἔτι,—(*Death shall be no longer,*) Rev. xxi. 4, where there seems to be an evident allusion to our text; and where the subject is, as here, not the millennial state of the Church, but the state of glory after the resurrection of the body. It will be then only, that a period shall be put to the reproachful persecutions of the righteous, which Isaiah likewise predicts."—*Henderson* on Isaiah.—*Ed.*

[1] "Ie les eusse rachetez—ie les eusse deliurez;"—"I could have ransomed them—I could have rescued them."

[2] "Lors vrayement et à bon escient il sauue les fideles;"—"He then truly and effectually saves believers."

[3] "This victory will not be gradual only, but total and entire. Every thing of mortality, that was hanging about these glorious victors, shall be *swallowed up* in perfect and endless life. Death is unstung first—disarmed—and then easily overcome. Its sting is said to be sin—the deadliest thing in death. A plain farther proof, by the way, the Apostle in-

and in every respect, (as they say,) a complete victory over it.[1]

As to the second clause, in which he triumphs over death and the grave, it is not certain whether he speaks of himself, or whether he meant there also to quote the words of the Prophet. For where we render it, "I will be thy destruction, O death!—thy ruin, O grave!" the Greeks have translated it, "*Where, O death, is thy suit?*[2] *where, O grave, thy sting?*" Now although this mistake of the Greeks is excusable from the near resemblance of the words,[3] yet if any one will attentively examine the context, he will see that they have gone quite away from the Prophet's intention. The true meaning, then, will be this—that the Lord will put an end to death, and destroy the grave. It is possible, however, that, as the Greek translation was in common use, Paul alluded to it, and in that there is nothing inconsistent, though he has not quoted literally, for instead of *victory* he has used the term *action*, or *law-suit*.[4] I am certainly of opinion, that

tended death also in the moral sense. And the insulting inquiry, 'where is it?' implies 'tis not any where to be found; and signifies a total abolition of it, and, by consequence, must infer that every thing of death besides must, as to them, for ever cease and be no more. Which also the phrase of *swallowing up* doth with great emphasis express."—*Howe's* Works, (Lond. 1834,) p. 1035.—*Ed.*

[1] "En sorte que nous aurons plene et parfaite victoire à l'encontre d'elle;"—"So that we shall have a full and complete victory over it."

[2] "Où est ton plaid, c'est à dire, le proces que tu intentes contre nous, ô mort?"—"O death, where is thy suit—that is to say, the process that thou carriest on against us?"

[3] "The passage (says Dr. Bloomfield) is from Hosea xiii. 14, and the Apostle's words differ only by the transposition of νῖκος (*victory*) and κέντρον, (*sting,*) from the ancient versions; except that for νῖκος the Sept. has δίκη, (*law-suit.*)" It is noticed, however, by *Granville Penn*, that "in the *most ancient* of all the existing MSS. (*Vat.* and *Ephr.*) there is *no transposition* of θανατος (*death*) and κεντρον (*sting;*) and the Apostle's sentence preserves the same order as in the Greek of Hosea; so that the transposition lies wholly at the door of those MSS. which are *more recent than those ancient copies.*" The *Vat.* version has νικος instead of νικος, but from the circumstance that in that version νικος is used in the 54th verse manifestly instead of νικος, it abundantly appears that it is a mere difference of spelling. The words to which CALVIN refers, as having been mistaken for each other from their *near resemblance*, are, δικη (*law-suit*) and νικος, (or νικη,) *victory.*—*Ed.*

[4] "Car en lieu du mot *diki*, qui signifie *plaid* ou *proces*, il a mis *nicos*, qui signifie *victoire;*"—"For in place of the word δίκη, which signifies an *action* or *law-suit*, they have used νῖκος, which signifies *victory.*"

the Apostle did not deliberately intend to call in the Prophet as a witness, with the view of making a wrong use of his authority, but simply accommodated, in passing, to his own use a sentiment that had come into common use, as being, independently of this, of a pious nature.[1] The main thing is this—that Paul, by an exclamation of a spirited nature, designed to rouse up the minds of the Corinthians, and lead them on, as it were, to a near view of the resurrection. Now, although we do not as yet behold the victory with our eyes, and the day of triumph has not yet arrived, (nay more, the dangers of war must every day be encountered,) yet the assurance of faith, as we shall have occasion to observe ere long, is not at all thereby diminished.

56. *The sting of death is sin.* In other words, "Death has no dart with which to wound us except *sin*, since *death* proceeds from the anger of God. Now it is only with our sins that God is angry. Take away sin, therefore, and death will no more be able to harm us." This agrees with what he said in Rom. vi. 23, that *the wages of sin is death.* Here, however, he makes use of another metaphor, for he compared sin to a *sting*, with which alone death is armed for inflicting upon us a deadly wound. Let *that* be taken away, and death is disarmed, so as to be no longer hurtful. Now with what view Paul says this, will be explained by him ere long.

The strength of sin is the law. It is the law of God that imparts to that sting its deadly power, because it does not merely discover our guilt, but even increases it. A clearer exposition of this statement may be found in Rom. vii. 9, where Paul teaches us that we *are alive*, so long as we are *without the law*, because in our own opinion it is well with us, and we do not feel our own misery, until the law summons us to the judgment of God, and wounds our conscience with an apprehension of eternal death. Farther, he teaches us that sin has been in a manner lulled asleep, but is kindled up by the law, so as to rage furiously. Meanwhile, however, he vindicates the law from calumnies, on the ground that it is *holy, and good, and just*, and is not of itself the parent of sin or

[1] "Bonne et saincte;"—"Good and holy."

the cause of death. Hence he concludes, that whatever there is of evil is to be reckoned to our own account, inasmuch as it manifestly proceeds from the depravity of our nature. Hence the law is but the *occasion* of injury. The true *cause* of ruin is in ourselves. Hence he speaks of the law here as the *strength* or *power* of sin, because it executes upon us the judgment of God. In the mean time he does not deny, that sin inflicts death even upon those that know not the law; but he speaks in this manner, because it exercises its tyranny upon them with less violence. For the *law came that sin might abound*, (Rom. v. 20,) or that it *might become beyond measure sinful.* (Rom. vii. 13.)

57. *But thanks be to God.* From this it appears, why it it was that he made mention both of sin and of the law, when treating of death. Death has no *sting* with which to wound except *sin*, and the law imparts to this *sting* a deadly power. But Christ has conquered sin, and by conquering it has procured victory for us, and has *redeemed us from the curse of the law.* (Gal. iii. 13.) Hence it follows, that we are no longer lying under the power of death. Hence, although we have not as yet a full discovery of those benefits, yet we may already with confidence glory in them, because it is necessary that what has been accomplished in the Head should be accomplished, also, in the members. We may, therefore, triumph over death as subdued, because Christ's victory is ours.

When, therefore, he says, that *victory has been given to us*, you are to understand by this in the *first* place, that it is inasmuch as Christ has in his own person abolished sin, has satisfied the law, has endured the curse, has appeased the anger of God, and has procured life; and farther, because he has already begun to make us partakers of all those benefits. For though we still carry about with us the remains of sin, it, nevertheless, does not reign in us: though it still *stings* us, it does not do so fatally, because its edge is blunted, so that it does not penetrate into the vitals of the soul. Though the law still threatens, yet there is presented to us on the other hand, the liberty that was procured for us by Christ, which is an antidote to its terrors. Though the remains of sin still dwell in us, yet the Spirit who raised up Christ from

the dead is *life, because of righteousness.* (Rom. viii. 10.) Now follows the conclusion.

58. *Wherefore, my brethren.* Having satisfied himself that he had sufficiently proved the doctrine of the resurrection, he now closes his discussion with an exhortation; and this has much more force, than if he had made use of a simple conclusion with an affirmation. *Since your labour,* says he, *is not in vain in the Lord, be steadfast, and abound in good works.* Now he says that *their labour is not in vain,* for this reason, that there is a reward laid up for them with God. This is that exclusive hope which, in the first instance, encourages believers, and afterwards sustains them, so that they do not stop short in the race. Hence he exhorts them to remain *steadfast,* because they rest on a firm foundation, as they know that a better life is prepared for them in heaven.

He adds—*abounding in the work of the Lord;* for the hope of a resurrection makes us not be weary in well-doing, as he teaches in Col. i. 10. For amidst so many occasions of offence as constantly present themselves to us, who is there that would not despond, or turn aside from the way, were it not that, by thinking of a better life he is by this means kept in the fear of God? Now, on the other hand, he intimates, that if the hope of a resurrection is taken away, then, the foundation (as it were) being rooted up, the whole structure of piety falls to the ground.[1] Unquestionably, if the hope of reward is taken away and extinguished, alacrity in running will not merely grow cold, but will be altogether destroyed.

CHAPTER XVI.

1. Now concerning the collection for the saints, as I have given order to the Churches of Galatia, even so do ye.

1. Cæterum de collecta quæ fit in sanctos, quemadmodum ordinavi Ecclesiis Galatiæ, ita et vos facite.

2. Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.

2. In una sabbatorum unusquisque vestrum apud se seponat, thesaurizans quod successerit, ne, quum venero, tunc collectæ fiant.[2]

[1] "D'autant que ceste esperance en est le fondement;"—"Inasmuch as that hope is the foundation of it."

[2] "C'est qu'en vn des Sabbathr ou, sur chacun premier iour de la sep-

3. And when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your liberality unto Jerusalem.

4. And if it be meet that I go also, they shall go with me.

5. Now I will come unto you, when I shall pass through Macedonia; for I do pass through Macedonia.

6. And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

7. For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

3. Ubi autem affuero, quos probaveritis per epistolas, eos mittam, ut perferant beneficentiam vestram in Ierusalem.

4. Quodsi fuerit operæ pretium me quoque proficisci, mecum proficiscentur.

5. Veniam autem ad vos, quum Macedoniam transiero: Macedoniam enim pertransiturus sum.

6. Apud vos autem forte permanebo, aut etiam hibernabo, ut vos me deducatis quocunque proficiscar.

7. Nolo enim vos nunc in transcursu videre: sed spero me ad aliquod tempus mansurum apud vos, si Dominus permiserit.

1. *But concerning the collection.* Luke relates (Acts xi. 28) that the prediction of Agabus, foretelling that there would be a famine under Claudius Cæsar, gave occasion for alms being collected by the saints, with the view of affording help to the brethren in Jerusalem. For though the Prophet had foretold, that this calamity would be generally prevalent almost throughout the world, yet as they were more heavily oppressed with penury at Jerusalem, and as all the Gentile Churches were bound, if they would not be held guilty of very great ingratitude, to afford aid to that place from which they had received the gospel, every one, consequently, forgetful of self, resolved to afford relief to Jerusalem. That the pressure of want was felt heavily at Jerusalem, appears from the Epistle to the Galatians, (ii. 10,) where Paul relates, that he had been charged by the Apostles to stir up the Gentiles to afford help.[1] Now the Apostles would never have given such a charge, had they not been

maine) chacun de vous mette à part par deuers soy, thesaurizant de ce qu'il aura prosperé, afin que (ou, serrant ce qu'il pourra par la benignite *de Dieu*, afin) lors que ie viendray, les collectes ne se facent point;"—"It is, that on one of the Sabbaths (or, that every first day of the week) every one of you lay apart by himself, treasuring up according as he has prospered, (or, laying up what he shall be able to do through the kindness of God,) that there may be no collections made when I come."

[1] "D'inciter les Gentiles à subuenir à la pourete qui y estoit;"—"To stir up the Gentiles to relieve the poverty that existed there."

constrained by necessity. Farther, this passage is an evidence of the truth of what Paul states there also—that he had been careful to exhort the Gentiles to afford help in such a case of necessity. Now, however, he prescribes the method of relief; and that the Corinthians may accede to it the more readily, he mentions that he had already prescribed it to the Churches of Galatia; for they would necessarily be the more influenced by example, as we are wont to feel a natural backwardness to anything that is not ordinarily practised. Now follows the method—by which he designed to cut off all hinderances and impediments.

2. *On one of the Sabbaths.* The end is this—that they may have their alms ready in time. He therefore exhorts them not to wait till he came, as anything that is done suddenly, and in a bustle, is not done well, but to contribute on the Sabbath what might seem good, and according as every one's ability might enable—that is, on the day on which they held their sacred assemblies. The clause rendered *on one of the Sabbaths,* (*κατὰ μίαν σαββάτων,*) Chrysostom explains to mean—*the first Sabbath.* In this I do not agree with him; for Paul means rather that they should contribute, one on one Sabbath and another on another; or even each of them every Sabbath, if they chose. For he has an eye, first of all, to convenience, and farther, that the sacred assembly, in which the communion of saints is celebrated, might be an additional spur to them. Nor am I more inclined to admit the view taken by Chrysostom—that the term *Sabbath* is employed here to mean the *Lord's day,* (Rev. i. 10,) for the probability is, that the Apostles, at the beginning, retained the day that was already in use, but that afterwards, constrained by the superstition of the Jews, they set aside that day, and substituted another. Now the *Lord's day* was made choice of, chiefly because our Lord's resurrection put an end to the shadows of the law. Hence the day itself puts us in mind of our Christian liberty. We may, however, very readily infer from this passage, that believers have always had a certain day of rest from labour—not as if the worship of God consisted in idleness, but because it is of importance for the common harmony, that a certain day

should be appointed for holding sacred assemblies, as they cannot be held every day. For as to Paul's forbidding elsewhere (Gal. iv. 10) that any distinction should be made between one day and another, *that* must be understood to be with a view to religion,[1] and not with a view to polity or external order.[2]

Treasuring up. I have preferred to retain the Greek participle, as it appeared to me to be more emphatic.[3] For although θησαυρίζειν means to *lay up*, yet in my opinion, he designed to admonish the Corinthians, that whatever they might contribute for the saints would be their best and safest *treasure*. For if a heathen poet could say—"What riches you give away, those alone you shall always have,"[4] how much more ought that consideration to have influence among us, who are not dependent on the gratitude of men, but have God to look to, who makes himself a debtor in the room of the poor man, to restore to us one day, with large interest, whatever we give away? (Prov. xix. 17.) Hence this statement of Paul corresponds with that saying of Christ—*Lay up for yourselves treasure in heaven, where it will not be exposed either to thieves, or to moths.* (Matt. vi. 20.)

According as he has prospered. Instead of this the old translation has rendered it, *What may seem good to him*, misled, no doubt, by the resemblance between the word made use of, and another.[5] Erasmus renders it, *What will be conve-*

[1] See CALVIN's Institutes, vol. i. p. 464.

[2] "Quand on le fait pour deuotion, comme cela estant vn seruice de Dieu, et non pas pour la police externe;"—"When it is done for the sake of devotion, as though it were a service done to God, and not with a view to external polity."

[3] "On a par ci deuant traduit, *amassant;* mais i'ay mieux aimé retenir la propriete du mot Grec;"—"The word before us has been rendered *laying up;* but I have preferred to retain the peculiar force of the Greek word."

[4] "Quas dederis, solas semper habebis opes." (Martial. Ep. v. 42.) A similar sentiment occurs in the writings of the poet *Rabirius*. "Hoc habeo, quodcunque dedi;"—"I have whatever I have given away." (See *Seneca*, lib. vi. de Benef.) Alexander the Great, (as stated by *Plutarch*,) when asked where he had laid up his *treasures*, answered, "Apud amicos;"—"Among my friends."—*Ed.*

[5] "S'abusant a l'affinite des deux mots Grecs;"—"Misled by the resemblance between two Greek words." CALVIN's meaning seems to be that the verb εὐοδόομαι, (*to be prospered*,) made use of here by Paul, had

nient.[1] Neither the one nor the other pleased me, for this reason—that the proper signification of the word brings out a meaning that is much more suitable; for it means—to *go on prosperously.* Hence he calls every one to consider his ability—"Let every one, according as God hath blessed him, lay out upon the poor from his increase."

3. *And when I come.* As we are cheerful in giving, when we know for certain, that what we give is well laid out, he points out to the Corinthians a method, by which they may be assured of a good and faithful administration—by selecting approved persons, to whom they may intrust the matter. Nay more, he offers his own services, if desired, which is an evidence that he has the matter at heart.

5. *When I shall pass through Macedonia.* The common opinion is, that this epistle was sent from Philippi. Persons coming thence to Corinth by land, required to pass through Macedonia; for that colony is situated in the farthest extremity, towards the Emathian mountains. Paul, it is true, might, instead of going by land, have gone thither by sea, but he was desirous to visit the Macedonian Churches, that he might confirm them in passing. So much for the common opinion. To me, however, it appears more probable, that the epistle was written at Ephesus; for he says a little afterwards, that *he will remain there until Pentecost,* (verse 8)[2]; and he salutes the Corinthians, not in the name of the Philippians, but of the *Asiatics.* (verse 19.)[3] Besides, in the second epistle he explicitly states, that, after he had sent

been confounded with εὐδοκία. (*to seem good.*) Wiclif (1380) in accordance with the Vulgate, renders as follows—*Kepynge that that plesith to hym.*—*Ed.*

[1] "C'est a dire, selon sa commodite;"—"That is to say, according to his convenience."

[2] "St. Paul was now at *Ephesus:* for almost all allow, in opposition to the *subscription* at the end of this epistle, that states it to have been written from *Philippi*, that it was written from *Ephesus;* and this is supported by many strong arguments; and the 8th verse here seems to put it past all question: *I will tarry at Ephesus: i.e.*, I am in Ephesus, and here I purpose to remain until Pentecost."—*Dr. Adam Clarke.*—*Ed.*

[3] "*The Churches of Asia salute you, i.e.*, the Churches in *Asia Minor.* Ephesus was in this Asia, and it is clear from this that the Apostle was not at *Philippi.* Had he been at Philippi, as the subscription states, he would have said, The *Churches of* MACEDONIA, not the Churches of ASIA, *salute you.*"—*Dr. Adam Clarke.*—*Ed.*

away this epistle, he passed over into Macedonia. (2 Cor. ii. 13.) Now after passing through Macedonia, he would be at a distance from Ephesus, and in the neighbourhood of Achaia. Hence I have no doubt that he was at Ephesus at that time: thence he could sail by a straight course to Achaia. For visiting Macedonia, a long circuit was needed, and a more disagreeable route. Accordingly he lets them know that he will not come to them by a direct course, as he required to *go through Macedonia.*

To the Corinthians, however, he promises something farther—that he would *make a longer stay with them.* By this he shows his affection towards them. For what reason had he for delay, except that he was concerned as to their welfare? On the other hand, he lets them know how fully assured he is of their affection towards him in return, by taking it, as it were, for granted that he would be conducted forward by them in the way of kindness; for he says this from confidence in their friendship.[1]

After saying everything, however, he subjoins this limitation —*if the Lord permit.* With this reservation, saints ought to follow up all their plans and deliberations; for it is an instance of great rashness to undertake and determine many things for the future, while we have not even a moment in our power. The main thing indeed is, that, in the inward affection of the mind, we submit to God and his providence, whatever we resolve upon;[2] but at the same time, it is becoming that we should accustom ourselves to such forms of expression, that whenever we have to do with what is future we may make everything depend on the divine will.[3]

8. But I will tarry at Ephesus until Pentecost.
9. For a great door and effectual

8. Commorabor autem Ephesi usque ad Pentecosten.
9. Nam ostium mihi apertum

[1] "Ils le conduiront par tout où il ira;"—"They will conduct him forward wherever he may go."

[2] "Tout ce que nous entreprenons et consultons;"—"Everything that we undertake and resolve upon."

[3] "De remettre à la volonte de Dieu tout ce que nous entreprendrons pour le temps aduenir;"—"So as to give up to the will of God everything that we shall undertake for the time to come."

is opened unto me, and *there are* many adversaries.

10. Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also *do*.

11. Let no man therefore despise him; but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

12. As touching *our* brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

est magnum et efficax, et[1] adversarii multi.

10. Quodsi venerit Timotheus, videte, ut absque metu sit apud vos: opus enim Domini operatur, quemadmodum et ego.

11. Ne quis igitur eum spernat: sed prosequamini eum cum pace,[2] ut veniat ad me: exspecto enim eum cum fratribus.

12. Porro de Apollo fratre, multum hortatus sum illum, ut veniret ad vos cum fratribus, at omnino non fuit voluntas nunc eundi: veniet autem, quum opportunitatem nactus erit.

8. *I will remain.* From this statement I have argued above,[3] that this epistle was sent from Ephesus, rather than from Philippi. For the probability is, that the Apostle speaks of the place in which he was at the time, and not of a place, in going to which he would require to make a long circuit; and farther, in passing through Macedonia,[4] it would have been necessary to leave Corinth when already in the neighbourhood of it, and cross the sea in order to reach Ephesus. He accordingly tells them beforehand that he will *remain at Ephesus until Pentecost*, adding the reason —in order that they may wait for him the more patiently. Erasmus has preferred to render it—*until the fiftieth day*, influenced by frivolous conjectures rather than by any solid argument. He objects, that there was as yet no day of Pentecost appointed among Christians, as it is now celebrated; and this I grant. He says, that it ought not to be understood as referring to the Jewish solemnity, because in various instances he annuls and condemns the superstitious observance of days. (Gal. iv. 10; Rom. xiv. 5; Col. ii. 16, 17.) I do not concede to him, however, that Paul celebrated that day at Ephesus from being influenced by a superstitious regard to the day, but because there would be a larger assembly at that time, and he hoped that, in that

[1] "Et, ou mais, il y a;"—"And, or but, there are."

[2] "En paix (ou, seurete);"—"In peace (or, safety.)"

[3] See p. 70.

[4] "En passant de Philippes par Macedone;"—"In passing from Philippi through Macedonia."

way, an opportunity would be presented to him of propagating the gospel. Thus, when he was hastening forward to Jerusalem, he assigned as the reason of his haste, *that he might arrive there at Pentecost*, (Acts xx. 16;) but while others presented themselves there for the purpose of sacrificing according to the ritual of the law, he himself had another object in view—that his ministry might be the more useful in proportion to the largeness of the attendance. It were, however, an excessively poor meaning to understand Paul here as simply specifying fifty days. Besides, when he expressly says τὴν πεντηκοστήν (*the Pentecost*,) he cannot but be understood as speaking of a particular day. As to this festival, see Lev. xxiii. 16.

9. *For a great and effectual door is opened to me.* He assigns two reasons for remaining for a longer time at Ephesus—1st, Because an opportunity is afforded him there of furthering the gospel; and 2dly, Because, in consequence of the great number of *adversaries* that were there, his presence was particularly required. "I shall do much good by prolonging my stay here for a little while, and were I absent, Satan would do much injury." In the first clause, he makes use of a metaphor that is quite in common use, when he employs the term *door* as meaning *an opportunity*. For the Lord opened up a way for him for the furtherance of the gospel. He calls this a *great* door, because he could gain many. He calls it *effectual*, inasmuch as the Lord blessed his labour, and rendered his doctrine *effectual* by the power of His Spirit. We see, then, how this holy man[1] sought everywhere Christ's glory, and did not select a place with a view to his own convenience or his own pleasure; but simply looked to this—*where* he might do most good, and serve his Lord with most abundant fruit; and in addition to this, he did not merely not shrink back from hardships, but presented himself, of his own accord, where he saw that he would have to contend more keenly, and with greater difficulty. For the reason why he *remained*[2] was, that *many adversaries* were at hand; and the better equipped he was

[1] "Ce sainct Apostre:"—"This holy Apostle."
[2] "En Ephese;"—"In Ephesus."

for enduring their assault, he required to be so much the better prepared, and the more resolute.

10. *But if Timothy come.* He speaks as if he were not as yet certain as to his coming. Now he charges them as to Timothy, so that he may be with them in safety—not as though he were in danger of his life among them, but because he would have enemies of Christ[1] to oppose him. He wishes, therefore, that they should carefully take heed that no injury be done to him.

He adds the reason—*for he worketh the work of the Lord.* Hence we infer, that the Church of Christ ought to be concerned for the preservation of the lives of ministers. And assuredly, it is reasonable, that, in proportion as an individual is endowed with superior gifts for the edification of believers, and applies himself to it the more strenuously, his life ought to be so much dearer to us.

The clause—*as I also do,* is made use of, either to express his excellence, or simply to point out the similarity as to office, inasmuch as both laboured in the word.

11. *Let no man, therefore, despise him.* Here we have a *second* charge, *that they may not despise him*—perhaps because he was as yet of a youthful age, which usually draws forth less respect. He wishes them, therefore, to take care, that there be no hinderance in the way of this faithful minister of Christ being held in due esteem—unless, perhaps, it be that Paul reckoned this very thing to be an evidence of contempt, if they were not concerned, as it became them to be, in reference to his life. This injunction, however, appears to include something farther, that they should not undervalue Timothy, from ignorance of his worth.

In the *third* place, he charges them to *conduct him forward in peace,* or, in other words, *safe from all harm,* for *peace* here means safety.

12. *As to our brother Apollos.* He had succeeded Paul in the work of building up the Corinthians; and hence he has in previous passages ascribed to him the office of *watering.* (1 Cor. iii. 6, and Acts xix. 1.) He now states a reason why he does not come with the others, and he states the

[1] "Beaucoup d'ennemis de Christ;"—"Many enemies of Christ."

reason of this, in order that the Corinthians may not suspect that he had been hindered by him. For the better he was known by them, they were so much the more favourably disposed towards him, and they would be the more ready to conjecture, that matters had been designedly contrived, that he should not go to them, in consequence of offence having been taken.[1] They might, at least, be prepared to inquire among themselves: "Why has he sent these persons to us rather than Apollos?" He answers, that it was not owing to him, inasmuch as he *entreated him;* but he promises that he *will come as soon as he has opportunity.*

13. Watch ye, stand fast in the faith, quit you like men, be strong.
14. Let all your things be done with charity.
15. I beseech you, brethren, (ye know the house of Stephanas, that it is the first-fruits of Achaia, and *that* they have addicted themselves to the ministry of the saints,)
16. That ye submit yourselves unto such, and to every one that helpeth with *us*, and laboureth.
17. I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.
18. For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.
19. The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.
20. All the brethren greet you. Greet ye one another with an holy kiss.
21. The salutation of *me* Paul with mine own hand.
22. If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha.
23. The grace of our Lord Jesus Christ *be* with you.

13. Vigilate, state in fide, viriliter agite, robusti estote.
14. Omnia vestra in caritate fiant.
15. Hortor autem vos, fratres, nôstis domum Stephanæ, primitias esse Achaiæ, atque ut se in ministerium sanctorum ordinaverint:
16. Ut etiam subiecti sitis talibus, et omnibus qui cooperantur et laborant.
17. Gaudeo autem de præsentia Stephanæ, et Fortunati, et Achaici: quia quod deerat a vobis, ipsi suppleverunt.
18. Refocillârunt enim spiritum meum et vestrum: agnoscite ergo tales.
19. Salutant vos Ecclesiæ Asiæ: salutant vos multum in Domino Aquila et Priscilla cum domestica eorum Ecclesia.
20. Salutant vos fratres omnes: salutate vos invicem in osculo sancto.
21. Salutatio mea manu Pauli.
22. Si quis non amat Dominum Iesum Christum, sit anathema maranatha.
23. Gratia Domini Iesu Christi sit vobiscum.

[1] "Que sainct Paul se sentant offensé par les Corinthiens, auoit attitré cela tout expres, qu' Apollos n'allast point vers eux;"—"That St. Paul feeling offended with the Corinthians, had intentionally brought it about, that Apollos should not go to them."

24. My love *be* with you all in Christ Jesus. Amen.

¶ The first *epistle* to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

24. Dilectio mea cum vobis omnibus in Christo Iesu. Amen.

Ad Corinthios prior missa fuit e Philippis per Stephanam, et Fortunatum, et Andronicum, et Timotheum.[1]

13. *Watch ye.* A short exhortation, but of great weight. He exhorts them to *watch*, in order that Satan may not oppress them, finding them off their guard. For as the warfare is incessant, the *watching* requires to be incessant too. Now watchfulness of spirit is this—when, free and disentangled from earthly cares, we meditate on the things of God. For as the body is weighed down by *surfeiting and drunkenness*, (Luke xxi. 34,) so as to be fit for nothing, so the cares and lusts of the world, idleness or carelessness, are like a spiritual surfeiting that overpowers the mind.[2]

The *second* thing is that they *persevere in the faith*, or that they hold fast the faith, so as to *stand firm;* because that is the foundation on which we rest. It is certain, however, that he points out the means of perseverance—by resting upon God with a firm faith.

In the *third* exhortation, which is much of the same nature, he stirs them up to manly fortitude. And, as we are naturally weak, he exhorts them *fourthly* to strengthen themselves, or gather strength. For where we render it *be strong*, Paul makes use of only one word, which is equivalent to *strengthen yourselves.*

14. *Let all your things be done in love.* Again he repeats what is the rule in all those transactions, in which we have dealings with one another. He wishes, then, that *love* shall be the directress; because the Corinthians erred chiefly in this respect—that every one looked to himself without caring for others.

15. *Ye know the house of Stephanas.* We know, from daily

[1] It appears from *Hug* (in his treatise on the antiquity of the Vatican version) that the subscription to this epistle in that version is as follows—προς Κορινθιους α επεμφθη απο Εφεσου—*The first to the Corinthians was written from Ephesus.* This, it will be observed, favours the view taken by CALVIN of the statement made by Paul in 1 Cor. xvi. 8. (See pp. 70-72.)—*Ed.*

[2] " Sont comme vne yurongnerie spirituelle, qui assopit et estourdit l'entendement;"—" Are like a spiritual drunkenness, which makes the mind drowsy and stupid."

experience, of what advantage it is, that those should have the highest authority, whom God has adorned with the most distinguished gifts. Accordingly, if we wish to secure the welfare of the Church, let us always take care that honour be conferred upon the good: let their counsels have the greatest weight; let others give way to them, and allow themselves to be governed by their prudence. This Paul does in this instance, when admonishing the Corinthians to show respect to the *house of Stephanas.* Some manuscripts add, *and Fortunatus.*[1] For God manifests himself to us when he shows us the gifts of his Spirit. Hence, if we would not appear to be despisers of God, let us voluntarily *submit ourselves* to those, on whom God has conferred superior gifts.

Now, that they may be the more inclined to put honour upon *that house,* (for as to the other, it appears to me to be, in this place at least, a spurious addition,) he reminds them that they were the *first-fruits of Achaia,* that is, that the household of Stephanas were the first that had embraced the gospel. Not indeed as though the first in order of time were in every case superior to the others, but where there is perseverance along with this, it is with good reason, that honour is conferred upon those, who have in a manner paved the way for the gospel by promptitude of faith. It must be observed, however, that he dignifies with this honourable title those, who had consecrated to believers their services and resources. For the same reason, he bestows commendation a little afterwards upon Fortunatus and Achaicus, that, in proportion to a man's superiority of excellence,[2] he might be held so much the more in esteem, that he might be able to do the more good. Farther, in order that the Corinthians may be the more disposed to love them, he says, that what *had been wanting* on the part of their entire Church *had been compensated for* by their vicarious services.

19. *With the Church that is in their house.* A magnificent

[1] The Alex. and Copt. MSS. read—*and Fortunatus.* The Vulgate reads—*Fortunatum et Achaicum;* in accordance with which the rendering in Wiclif (1380) is, *Ye knowen the hous of stephan and of fortunati, and acacie.* The Rheims version (1582) reads—*You know the house of Stephanas and of Fortunatus.—Ed.*

[2] " Selon que chacun estoit plus homme de bien et vertueux;"—" In proportion as an individual was an honourable and virtuous man."

eulogium, inasmuch as the name of the Church is applied to a single family! At the same time it is befitting, that all the families of the pious should be regulated in such a manner as to be so many little Churches. As to the term *Congregation*, which Erasmus has used in preference, it is foreign to Paul's design; for it was not his intention to designate a crowd of persons by a mere common term, but to speak in honourable terms of the management of a Christian household. His saluting them in the name of Aquila and Priscilla, confirms what I have noticed above[1]—that the Epistle was written at Ephesus, not at Philippi. For Luke informs us, that they remained at Ephesus, when Paul went elsewhere. (Acts xviii. 19.)

20. *Salute one another with a holy kiss.* The practice of kissing was very common among the Jews, as is manifest from the Scriptures. In Greece, though it was not so common and customary, it was by no means unknown; but the probability is, that Paul speaks here of a solemn kiss, with which they saluted each other in the sacred assembly. For I could easily believe, that from the times of the Apostles a kiss was used in connection with the administration of the Supper;[2] in place of which, among nations that were some-

[1] See p. 70.

[2] "That the Apostle," says Dr. Brown in his Commentary on 1st Peter, "meant the members of the Churches, on receiving this Epistle, to salute one another is certain; that he meant, that at all their religious meetings they should do so, is not improbable. That he meant to make this an everlasting ordinance in all Christian Churches, though it has sometimes been asserted, has never been proved, and is by no means likely. That the practice prevailed extensively, perhaps universally, in the earlier ages, is established on satisfactory evidence. 'After the prayers,' says Justin Martyr, who lived in the earlier part of the second century, giving an account in his Apology of the religious customs of the Christians—'after the prayers, we embrace each other with a kiss.' Tertullian speaks of it as an ordinary part of the religious services of the Lord's day; and in the Apostolical Constitutions, as they are termed, the manner in which it was performed is particularly described. 'Then let the men apart, and the women apart, salute each other with a kiss in the Lord.' Origen's Note on Romans xvi. 16, is: 'From this passage the custom was delivered to the Churches, that, after prayer, the brethren should salute one another with a kiss.' This token of love was generally given at the Holy Supper. It was likely, from the prevalence of this custom, that the calumny of Christians indulging in licentiousness at their religious meetings originated; and it is not improbable that, in order to remove everything like an occasion to calumniators, the practice which, though in itself innocent, had

what averse to the practice of kissing, there crept in the custom of kissing the patine.[1] However this may be, as it was a token of mutual love. I have no doubt, that Paul meant to exhort them to the cultivation of good-will among them-

become not for the use of edifying, was discontinued."—*Brown's* Expository Discourses on 1st Peter, vol. iii. pp. 309, 310. "It is remarkable that, by the testimony of Suetonius, an edict was published by one of the Roman Emperors, for the abolition of this practice among his subjects,—perhaps in order to check abuses, for the prevention of which our Apostle enjoins that it shall be a *holy salutation*."—*Chalmers* on the Romans, vol. iii. p. 428.—*Ed.*

[1] By the *patine* or *paten*, is meant the *plate* or *salver* on which the wafer or bread was placed in the observance of the mass. The term is made use of by *Dr. Stillingfleet* in his "Preservative from Popery," (title vii. chap. v.,) in speaking of the practice of the Church of Rome in the adoration of the host: "The priest in every mass, as soon as he has consecrated the bread and wine, with bended knees, he adores the sacrament; that which he has consecrated, that very thing which is before him, upon the *patine*, and in the chalice; and gives the same worship and subjection, both of body and mind, to it as he could to God or Christ himself." In *Young's* Lectures on Popery, (Lond. 1836,) p. 140, the following account is given of the sacrifice of the mass: "Upon the altar is the chalice, or cup, which is to contain the wine, mixed with a little water; and covering the cup is the *paten*, or *plate*, intended to hold the cake or wafer. After an almost endless variety of movements, and forms, and prayers, and readings, the priest goes to the altar, and, taking the cup containing wine and water, with the wafer upon the *cover*,—these having been before consecrated and transubstantiated into the body and blood of Christ,—he raises his eyes and says, 'Take, O Holy Trinity, this oblation, which I, unworthy sinner, offer in honour of thee, of the blessed Virgin Mary, and of all the saints, for the salvation of the living, and for the rest and quiet of all the faithful that are dead.' Then, setting down the chalice, he says, 'Let this sacrifice be acceptable to Almighty God.'" The name *paten* is preserved in the English Liturgy to this day. In the prayer of consecration, in the communion service—in connection with the words, "who, in the same night that he was betrayed, took bread," it is said, "here the priest is to take the *paten* into his hands." CALVIN, when commenting upon Rom. xvi. 16, after having stated that it was customary among the primitive Christians, before partaking of the Lord's Supper, to kiss each other in token of sacred friendship, and afterwards to give alms, says, "Hinc fluxit ritus ille, qui hodie est apud Papistas, *osculandæ patenæ*, et conferendæ oblationis. Quorum alterum meræ est superstitionis, sine ullo fructu: alterum non alio facit, nisi ad explendam sacerdotum avaritiam, si tamen expleri posset;"—"From this has sprung that ceremony which is at this day among Papists, of *kissing the patine*, and making an offering. The former is mere superstition without any advantage: the latter serves no purpose, except to *satisfy* the greed of the priests, if *satisfied* it can be." *Poole*, in his Annotations on Rom. xvi. 16, says, "The primitive Christians did use it" (the *holy kiss*) "in their assemblies; so *Tertullian* testifieth, (Lib. Dec.,) and they did it especially in receiving the Eucharist. So Chrysostom witnesseth, (Hom. 77 in Joh. xvi.,) 'we do well,' saith he, 'to *kiss in the mysteries*, that we may become *one*.'

selves—not merely in their minds[1] and in needful services, but also by that token, provided only it was *holy*, that is, neither unchaste nor deceitful,[2]—though, at the same time, *holy* may be taken to mean *sacred*.

22. *If any man love not the Lord Jesus.* The close of the Epistle consists of *three* parts. He entreats the grace of Christ in behalf of the Corinthians: he makes a declaration of his love towards them, and, with the severest threatening, he inveighs against those that falsely took upon themselves the Lord's name, while not loving him from the heart. For he is not speaking of strangers, who avowedly hated the Christian name, but of pretenders and hypocrites, who troubled the Churches for the sake of their own belly, or from empty boasting.[3] On such persons he denounces an anathema, and he also pronounces a curse upon them. It is not certain, however, whether he desires their destruction in the presence of God, or whether he wishes to render them odious—nay, even execrable, in the view of believers. Thus in Gal. i. 8, when pronouncing one who corrupts the Gospel to be *accursed*,[4] he does not mean that he was rejected or condemned by God, but he declares that he is to be abhorred by us. I expound it in a simple way as follows: "Let them perish and be cut off, as being the pests of the Church." And truly, there is nothing that is more pernicious, than that class of persons, who prostitute a profession of piety to their own depraved affections. Now he points out the origin of this evil, when he says, that they do not love Christ, for a sincere and earnest love to Christ will not suffer us to give occasion of offence to brethren.[5]

This custom for good reasons is laid down, and the *Romanists* in room of it, keep up a foolish and superstitious ceremony, which is to *kiss the pax* in the mass."—*Ed.*

[1] "Par affection interieure;"—"By inward affection."

[2] "Ou consistast en mine seulement;"—"Or consisted in mere appearance."

[3] "Ne cherchans que le proufit de leurs ventres, et leur propre gloire;"—"Seeking only the profit of their bellies, and their own glory."

[4] CALVIN, when commenting on Gal. i. 8, remarks that the original term there employed, *anathema*, denotes *cursing*, and answers to the Hebrew word חרם; and he explains the expression—"let him be accursed," as meaning, "Let him be held by you as accursed."

[5] "Car si nous aimons Christ purement, et à bon escient, ce nous sera

What he immediately adds—*Maranatha,* is somewhat more difficult. Almost all of the ancients are agreed, that they are Syriac terms.[1] Jerome, however, explains it: *The Lord cometh;* while others render it, *At the coming of the Lord,* or, *Until the Lord comes.* Every one, however, I think, must see how silly and puerile is the idea, that the Apostle spoke to Greeks in the Syriac tongue, when meaning to say —*The Lord has come.* Those who translate it, *at the coming of the Lord,* do so on mere conjecture; and besides, there is not much plausibility in that interpretation. How much more likely it is, that this was a customary form of expression among the Hebrews, when they wished to excommunicate any one. For the Apostles never speak in foreign tongues, except when they repeat anything in the person of another, as for example, *Eli, Eli, lammah sabathani,* (Matt. xxvii. 46,) *Talitha cumi,* (Mark v. 41,) and *Ephphata,* (Mark vii. 34,) or when they make use of a word that has come into common use, as *Amen—Hosanna.* Let us see, then, whether *Maranatha* suits with excommunication. Now Bullinger,[2] on the authority of Theodore Bibliander, has affirmed, that,

vne bride qui nous retiendra de donner scandale à nos freres;"—"For if we love Christ sincerely and in good earnest, this will be a bridle to restrain us from giving offence to our brethren."

[1] "Que ce sont mots empruntez de la langue Syrienne;"—"That they are words borrowed from the Syriac language."

[2] Beza, in his poems, has recorded the following tribute to the memory of this distinguished man—

"HENRICI BULLINGERI, Ecclesiastæ Tigurini, spectatiss. doctrinæ, pietatis, et eximii candoris viri, memoriae;"—(To the memory of HENRY BULLINGER, ecclesiastick of Tigurum, a man most distinguished for learning and piety, and extraordinary candour.)

"Doctrina si interire, si Pietas mori,
Occidere si Candor potest:
Doctrina, Pietas, Candor, hoc tumulo iacent,
Henrice, tecum condita.
Mori sed absit illa posse dixerim,
Quae viuere jubent mortuos,
Immo interire forsan illa si queant
Subireque tumuli specum,
Tu tu, illa doctis, tu piis, tu candidis,
Et non mori certissimis,
Edaci ab ipsa morte chartis asseras,
Ipso approbante Numine.
Fœdus beatum! mortuum illa te excitant,
Et tu mori illa non sinis:

in the Chaldee dialect, *Maharamata* has the same meaning as the Hebrew term חרם, *cherem*, (*accursed*,)[1] and I was myself at one time assured of the same thing by Wolfgang Capito,[2] a man of blessed memory. It is nothing unusual, however, for the Apostles to write such terms differently from the way in which they are pronounced in the language from which they are derived; as may be seen even from the instances brought forward above. Paul, then, after pronouncing an anathema on those who *do not love Christ*,[3] deeply affected with the seriousness of the matter, as if he reckoned that he had not said enough, added a term that was in common use among the Jews, and which they made use of in pronouncing a sentence of anathema—just as if, speaking in

> At hunc, amici, cur fleamus mortuum,
> Qui viuat aliis et sibi?"
>
> "If Learning could expire, if Piety could die,
> If Candour could sink down,
> Learning, Piety, Candour, are laid in this mound,
> O Henry, buried along with thee!
> But forbid that I should say that those things could die,
> Which command the dead to live.
> Nay, if they could possibly expire,
> And be entombed,
> Thou, by thy writings learned, pious, candid,
> And perfectly secured against death,
> Wouldst shield them from devouring death,
> The Deity himself approving.
> Blessed agreement! *They* raise *thee* up from death,
> And *thou* dost not suffer *them* to die!
> But, my friends, why should we weep for him, as *dead*,
> Who *lives* to others and himself?"
>
> *Beza's* "Poemata Varia," p. 59.—*Ed.*

[1] Thus in 1 Kings xx. 42, we have the expression, אישׁ־חרמי, (*ish cherémi*,) *the man of my curse*, or *the man whom I anathematize*. See also Is. xxxiv. 5; Zech. xiv. 11.—*Ed.*

[2] CALVIN, when commenting on Phil. iii. 5, having occasion to speak of the etymology of the term *Pharisees*, says that he considered it to be derived—not as was commonly supposed, from a word signifying to *separate*—but from a term denoting *interpretation*, this having been the view given of it by *Capito*—"sanctae memoriae viro,"—"a man of sacred memory." It is stated by Beza in his life of CALVIN, that when at Basle, CALVIN lived on intimate terms with those two distinguished men, Simon Grynæus and Wolfgang Capito, and devoted himself to the study of Hebrew.—CALVIN'S Tracts, vol. i. p. xxvii.—*Ed.*

[3] "Ayant excommunié, et declaré execrables ceux-la qui n'aiment point Iesus Christ;"—"Having excommunicated, and pronounced execrable those who do not love Jesus Christ."

Latin, I should say, "I excommunicate thee," but if I add —"and pronounce thee an anathema," this would be an expression of more intense feeling.[1]

[1] "Μαρὰν ἀθά (Maran atha) is a Syro-Chaldee expression, signifying 'the Lord is to come,' *i.e.*, will come, to take vengeance on the disobedient and vicious. Hence with the words Anathema Maranatha the Jews began their papers of excomunication."—*Bloomfield.*

END OF THE COMMENTARIES ON THE FIRST EPISTLE.

THE

COMMENTARIES OF JOHN CALVIN

ON

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS.

TRANSLATOR'S PREFACE.

THE EPISTLES OF PAUL TO THE CORINTHIANS contain more of admonition and reproof than most of his other Epistles. While THE CHURCH OF CORINTH was more than ordinarily distinguished in respect of spiritual gifts, it had fallen into corruptions and abuses, from which the other Churches appear to have been, to a great extent, free. There is, accordingly—as might be expected—in these Epistles, more frequent reference to local evils, than in most of the other Epistles of the New Testament. They are not, however, on that account the less adapted for general utility. While the reproofs which they contain were occasioned by the corrupt state of a particular Church, they will be found to involve general principles of the highest importance to the Church of Christ under all circumstances. The Epistles to the Corinthians "have," says Dr. Guyse, in his Preface to the *Second* Epistle, "some advantages that are not to be met with in any other part of the word of God, as they may be deemed the seat of divine directions, relating to the spiritual privileges, rights, and powers, worship and discipline of the Churches of Christ; to the purity of doctrines, manners, and celebrations of Gospel ordinances; and to the unity, peace, and order, mutual watch and care, and religious respect to faithful pastors, that ought to be preserved among them."

As, in the perusal of the four Gospels, the attentive reader can scarcely fail to observe, that many of the instructive sayings of our blessed Lord, which are placed on record by the Evangelists, arose naturally out of occurrences of an accidental nature,—though taking place under the watchful

superintendence of him *without whom not even a sparrow falleth on the ground,* (Matt. x. 29,)—so we find a large portion of the invaluable directions furnished in the Epistles of the New Testament for the regulation of the Church in every subsequent age, presented *incidentally*—as if suggested to the mind of the sacred writer by corruptions of doctrine and practice, into which some particular Church in the primitive age had been left to fall. While the unhappily corrupt state of the Church of Corinth, as indicated in the two Epistles addressed to it, tended to mar, in no inconsiderable degree, the prosperity of the cause of Christ in that city, and was an occasion of poignant grief to the mind of Paul, who felt the more solicitous for their welfare from his sustaining to them the relationship—not simply of an *instructor,* but of a *father,* (1 Cor. iv. 15,) the flagrant abuses which had crept in among them were, in the providence of God, overruled for good to the Church of Christ generally, by giving occasion for a fuller development than might otherwise have been necessary, of some of the most important principles of practical Christianity.

The Epistles to the Church of Corinth are a portion of Paul's writings, which, as is justly observed by DR. ALEXANDER, in his Preface to BILLROTH on the Corinthians, "occupies a very important place in the sacred canon. Besides containing some *loca classica* upon several of the most essential positions in doctrinal theology, such, for instance, as the deity of Christ, the personality and agency of the Holy Spirit, the resurrection of the body, &c., the two Epistles to the Corinthians may be regarded as constituting the great code of practical ethics for the Christian Church. In this respect they stand to the science of practical theology in a relation analogous to that occupied by the Epistles to the Romans, the Galatians, and the Hebrews, to the science of systematic divinity; they contain the fullest development of those principles on which that science must rest, and the practices which its rules are to authorize or inculcate."[1]

What increases not a little the utility of Paul's Epistles

[1] *Biblical Cabinet,* vol. xxi. pp. v. vi.

to the Corinthian Church is the circumstance that the *latter* Epistle was written by him a considerable time (about a year, it is generally supposed) subsequently to the *former*, when opportunity had been given for the Apostle's receiving accounts as to the effect produced upon the minds of the Corinthians by the faithful, though at the same time affectionate counsels and admonitions, which he had addressed to them in his *first* Epistle. The Apostle had been intensely anxious as to the effect, which his former Epistle might produce on the minds of the Corinthians. While his authority as an Apostle, and that too in a Church which he had himself planted, was at stake, he was, we may believe, chiefly concerned for the purity of doctrine and discipline, as in danger of being seriously impaired by the corrupt state of the Church of Corinth. With feelings of deep solicitude he left Ephesus, where it is generally believed he wrote his *first* Epistle to the Corinthian Church,[1] and proceeded to Troas, a sea-port town on the coast of the Ægean Sea, hoping to meet with Titus there on his return from Corinth. Disappointed in this expectation, he went forward to Macedonia, where he at length met with Titus, and received most gratifying accounts as to the favourable reception, which his former Epistle had met with from the Corinthians, and the salutary effect which it had produced in remedying, to a great extent, the evils that he had found occasion to censure.

It must have afforded to the mind of the Apostle no ordinary satisfaction to learn, that his admonitions and reproofs had awakened in the minds of the Corinthians the most poignant grief in reflecting on the unworthy part which they had acted—that they had manifested unabated esteem and affection toward him as their spiritual father—that they had, in accordance with his instructions, excluded from their society a gross offender, whose unnatural crime they had too long connived at; and farther, that the exercise of discipline in that painful case had been most salutary in its effects upon the offender himself, so that the Apostle, from what he had learned as to the evidences of repentance, was now prepared to in-

[1] See p. 70.

struct the Corinthian Christians to receive him back, without hesitation or delay, into their fellowship. He had, also, the satisfaction of learning, that his exhortations, in the close of his former Epistle, to liberality in contributing for the relief of the "poor saints at Jerusalem," had been promptly and cheerfully responded to. While Paul's *second* Epistle to the Corinthians furnishes in these and other respects, express proofs of the beneficial effects of his *former* Epistle, his entire silence in the *latter* Epistle in reference to various evils unsparingly censured by him in the *former*, gives reason to believe that, in connection with these also, a more hopeful state of matters had begun to appear. Among these we may notice their party contendings, their vexatious lawsuits, their corrupt administration of the Sacred Supper, their disorderly exercise of spiritual gifts, and, in fine, their erroneous views on the important subject of the resurrection.

Thus "the success" of the first Epistle to the Corinthians, as is justly observed by BARNES, in the Introduction to his Notes on that Epistle, "was all that Paul could desire. It had the effect to repress their growing strifes, to restrain their disorders, to produce true repentance, and to remove the person who had been guilty of incest in the Church. The whole Church was deeply affected with his reproofs, and engaged in hearty zeal in the work of reform. (2 Cor. vii. 9-11.) The authority of the Apostle was recognised, and his Epistle read with fear and trembling. (2 Cor. vii. 15.) The act of discipline which he had required on the incestuous person was inflicted by the whole Church. (2 Cor. ii. 6.) The collection which he had desired, (1 Cor. xvi. 1-4,) and in regard to which he had boasted of their liberality to others, and expressed the utmost confidence that it would be liberal, (2 Cor. ix. 2, 3,) was taken up agreeably to his wishes, and their disposition on the subject was such as to furnish the highest satisfaction to his mind. (2 Cor. vii. 13, 14.) Of the success of his letter, however, and of their disposition to take up the collection, Paul was not apprised until he had gone into Macedonia, where Titus came to him, and gave him information of the happy state of things in the Church at Corinth. (2 Cor. vii. 4-7, 13.) Never was a

letter more effectual than this was, and never was authority in discipline exercised in a more happy and successful way."

At the same time, Paul's *second* Epistle to the Corinthian Church is of a mixed character, being designed in part to rectify evils still existing among them, and to vindicate the Apostle from injurious aspersions, thrown out against him by the false teachers. In various parts of the Epistle, but more particularly toward the close, he establishes his claims to apostolical authority.

A succinct view of the general tenor and design of this Epistle is given by POOLE, in his Annotations, in the following terms:—"The occasion of his" (Paul's) "writing this second Epistle seemeth to be partly the false teachers aspersing him: 1. As an *inconstant man*, because he had promised to come in person to Corinth, and was not yet come; the reason of which he showeth, chap. i., was not levity, but the troubles he met with in Asia, and his desire to hear that they had first reformed the abuses he had taxed them for. 2. As an *imperious man*, because of the incestuous person against whom he had wrote; which charge he avoids, by showing the necessity of his writing in that manner, and giving new orders for the restoring him, upon the repentance he had showed. 3. As a *proud* and *vain-glorious man*. 4. As a *contemptible person—base in his person*, as he expresseth it. The further occasions of his writing were—to commend them for their kind reception of, and compliance with, the precepts and admonitions of his former Epistle, and their kind reception of Titus—as also to exhort them to a liberal contribution to the necessities of the saints in Judea, to which they had showed their forwardness a year before; and his hearing that there was yet a party amongst them bad enough, that went on vilifying him and his authority, as well as in other sinful courses; against whom he vindicateth himself, magnifying his office, assuring them that he was about to come to Corinth, when they should find him present, such as being absent he had by his letters declared himself, if they were not reformed.

"The substance, therefore, of this Epistle, is partly *apologetical*, or *excusatory*, where he excuseth himself for his not

coming to Corinth so soon as he thought, and for his so severe writing as to the incestuous person—partly *hortatory*, where he persuadeth them *more generally* to walk worthy of the gospel; *more specially* (chap. viii. 9) to a liberal contribution to the saints—partly *minatory* or *threatening*, where he threateneth severity against those whom, when he came amongst them, he should find contumacious and impenitent offenders. He concludes the Epistle (as usually) with a salutation of them, pious exhortations to them, and a prayer for them."

CALVIN, it will be observed, dedicates his Commentary on the *second* Epistle to the Corinthians to MELCHIOR WOLMAR, a man of great celebrity, under whom CALVIN acquired a knowledge of the Greek language. "The academy of Bourges," says BEZA, in his Life of Calvin, "had . . . acquired great celebrity through ANDREW ALCIAT, (undoubtedly the first lawyer of his age,) who had been invited to it from Italy. CALVIN thought right to study under him also. He accordingly went thither, and on grounds both religious and literary, formed a friendship with MELCHIOR WOLMAR, a German from Rothweil, and professor of Greek. I have the greater pleasure in mentioning his name, because he was my own teacher, and the only one I had from boyhood up to youth. His learning, piety, and other virtues, together with his admirable abilities as a teacher of youth, cannot be sufficiently praised. On his suggestion, and with his assistance, CALVIN learned Greek. The recollection of the benefit which he thus received from WOLMAR he afterwards publicly testified, by dedicating to him his Commentary on the First" (*Second*) "Epistle to the Corinthians."[1]

The circumstances connected with his attendance on the instructions of that distinguished teacher are interesting, as giving occasion to mark the leadings of providence in preparing CALVIN for the important work, which was afterwards assigned him in the Church of Christ. His father had originally intended him for the ministry, and procured for him a benefice in the cathedral church of Noyon, and afterwards the rectory of Pont-Eveque, the birthplace of his father.

[1] CALVIN'S *Tracts*, vol. i. pp. xxiii. xxiv.

Not long afterwards, however, his father resolved to send him to study civil law, as a more likely means of worldly preferment, while in the mean time CALVIN, having been made acquainted with the doctrines of the reformed faith by one of his own relations, PETER ROBERT OLIVET, had begun to feel dissatisfied with the Romish Church, and had left off attendance on the public services of the Church. With the view of devoting himself to the study of law, he removed to Orleans, and placed himself under the tuition of PETER DE L'ETOILE, a French lawyer of great celebrity, and made in a short time surprising progress, so that very frequently, in the absence of the professors, he supplied their place, and was regarded as a teacher rather than a pupil. He afterwards went to Bourges, with the view of prosecuting the study of law under the celebrated ANDREW ALCIAT. While there he formed, as is stated in the foregoing extract from BEZA'S Life of Calvin, an intimate friendship with MELCHIOR WOLMAR, his instructor in the Greek tongue. Having received intimation of the sudden death of his father, he broke off abruptly the studies in which he was engaged, and having returned to Noyon, his native town, he soon afterwards devoted himself to other and higher pursuits. The study of civil law, to which he had devoted himself for a time, in compliance with his father's wishes, though ultimately abandoned, was not without its use, in connection with those sacred pursuits to which his subsequent life was devoted. It may be interesting to the reader to observe unequivocal evidences of this, as furnished in the following encomiums pronounced upon CALVIN by two eminent writers of sound and unbiassed judgment:—

"A founder," says Hooker, "it" (the Presbyterian polity) "had, whom, for mine own part, I think incomparably the wisest man that ever the French Church did enjoy, since the hour it enjoyed him. *His bringing up was in the study of the civil law.* Divine knowledge he gathered, not by hearing and reading, so much as by teaching others. For, though thousands were debtors to him as touching knowledge in that kind, yet he to none but only to God, the Author of that most blessed fountain, the Book of Life, and

of the admirable dexterity of wit, together with the helps of other learning, which were his guide."[1] "CALVIN," says M. D'ALEMBERT, "who with justice enjoyed a high reputation, was a scholar of the first order. He wrote in Latin as well as is possible in a dead language, and in French with a purity that was extraordinary for his time. This purity, which is to the present day admired by our critics, renders his writings greatly superior to almost all of the same age; as the works of MM. de Port Royal are still distinguished on the same account, from the barbarous rhapsodies of their opponents and contemporaries. CALVIN *being a skilful lawyer*, and as enlightened a divine as a heretic can be, *drew up, in concert with the magistrates, a code of laws*," &c.[2]

While CALVIN'S large acquirements in the study of civil law were thus eminently serviceable in other and higher departments of labour, the other branch of study cultivated by him while at Bourges—the knowledge of the Greek tongue—was more directly fitted to prepare him, though he little thought of it at the time, for the sacred pursuits in which Providence called him to engage, with devotedness and success, in after years. Under the tuition of WOLMAR, he appears to have applied himself to the study of the Greek language with the greatest diligence and ardour. "He did not indeed," says THOLUCK, "learn Greek before his residence in Bourges, but he could not have been then, at most, more than twenty-two years old; and it is not therefore strange, that, with his resolute spirit, he made himself complete master of it."[3] His instructor in this department, MELCHIOR WOLMAR, was a man of distinguished talent, and of high moral worth. BEZA, who, as we have seen, expresses in his Life of CALVIN, in the strongest terms, his esteem for WOLMAR, his sole instructor, has furnished in his *Icones*, (French edition,) entitled, "Les vrais Pourtraits des Hommes illustres," (à Génève 1581, pp. 148-51,) the following interesting sketch of the leading particulars of the life of this distinguished man.

[1] *Hooker's* Ecclesiastical Polity, pref., p. 44. Folio. Lond. 1676.
[2] *Encyclopédie*, Art. *Génève*.
[3] Merits of CALVIN, p. 26.

"MELIOR WOLMAR of Rotweil, Professor of Civil Law, and of the Greek Language, in the University of Tübingen, (originally called MELCHIOR, but latterly JOACHIM CAMERARIUS, a very learned personage, and also Professor of Literature in Tübingen, admiring the probity of Wolmar, softened the name and changed it thus,) was born at Rotweil, which is an allied town of the Cantons, was brought up at Berne, and studied at Paris, where he immediately became well known for his admirable expertness in the Greek and Latin languages, as also in the town of Orleans, and more particularly at Bourges, where, being in the pay of MARGARET OF VALOIS, QUEEN OF NAVARRE, and Duchess of Berry, he read in Greek and in Latin, was admitted as teacher by the advice of ANDREW ALCIAT, the prince of lawyers in our times. Farther, his house was frequented by men that were learned and fearers of God, among whom must be numbered JOHN CALVIN, who had no hesitation in placing himself under Wolmar, to learn from him the Greek language, he having opened a school expressly for certain young men of good family and of great hope, in which he succeeded so admirably, that there could not have been found a man better qualified for the successful training of youth, and there was no one who had educated in a proper manner so large a number as he had done.

"France would have reaped more fruits of Melior's industry, had not the persecutions that arose against the Church of God, and respect for ULRICH, DUKE OF WITTEMBERG, by whom he was invited, drawn him away to Tübingen in the year 1535, when, having read in law, and having interpreted Greek authors during upwards of twenty years with great honour, he was at length permitted to resign. Having retired, with his wife, named Margaret, to Isne, a town belonging to that lady, he was attacked with paralysis, and at the end of some months, he and his wife (overcome as she was with grief) died on the same day—it being the will of God, that those whom a sacred friendship had held bound during the space of twenty-seven years complete, should be inclosed in the same tomb.

"He was an accomplished personage in all the gifts that are requisite for making a man accomplished. Above all he

was amazingly charitable to the poor, and at the same time so remote from ambition, that, while he had the Greek and Latin languages at his command, he put to the press nothing but an elegant preface,[1] introductory to the Grammar of Demetrius Chalcondyles.

" Having had in my childhood, as my preceptor, so distinguished a personage, (revered by me, while he lived, as my own father), I have bewailed his death, and that of his wife, in three Latin Epigrams, now rendered into French. He died at Isne in the year 1561, at the age of 64 years.

I.

Vous, que le sainct lien de mariage assemble,
En ces deux contemplez d'vn mariage heureux,
L'exemplaire certain et rare tout ensemble,
MELIOR, Marguerite, en mesme iour es cieux,
Se virent esleuez. Ainsi ceux que la vie
Auoit apariez eurent par mesme mort,
La vie en mesme tombe à la mort asseruie,
Attendant ce iour plaisant et lumineux,
Que de l'heur eternel ils iouiront tous deux.

II.

MELIOR, le meilleur, et le plus docte aussi
Qu'ait bienheuré ce temps ci,
Es tu donques couché, muet, dessous la charge
D'vn tombeau pesant et large ?
Et ton disciple parle et demeure debout ?
Las ! oui, mais iusques au bout
Le viure et le parler desormais le martyre :
Car son cœur rien ne desire,

[1] It is stated by *Lemprière*, in his Universal Dictionary, (Art. *Wolmar Melchior.*) that Wolmar " wrote Commentaries on the two first Books of the Iliad." Beza's meaning evidently is, that he did not publish any *original work.*—*Ed.*

Sinon en mesme creux estre pres toy couché
Puis qu'auec toy gist caché
Le beau chœur des neuf sœurs, du ciel de fauorites,
La douceur, les Charites.

III.

Mausolee superbe, et vous, tant rechantees,
En l'Egypte iadis Pyramides plantees,
A iust occasion vous pouuez d'vn faux œil
Regarder maintenant de ces deux le cercueil.
Il n'y a rien meilleur que nostre Melior,[1]
La perle ou Marguerite[2] est d'Inde le Thresor.

[1] There is here, obviously, a play upon words, (common in that age,) founded on the coincidence between the names of *Melior* and *Margaret* with *melior* (*Fr. meilleur*) *better*, and *margarita* (*Fr. marguerite*) a *pearl*. —*Ed.*

[2] The original versions of the *first* and *third* Epigrams are given in Beza's "Poemata Varia," (Genevæ, 1614,) p. 47, as follows:—

"MELIORIS VOLMARII, patria Rotvillensis, viri spectatiss. tum pietatis, tum doctrinæ, praeceptoris perpetua memoria colendi, et Margaritæ ipsius coniugis: uno eodemque die fato functorum, et eodem tumulo conditorum, Memoriæ;"—"To the memory of MELCHIOR WOLMAR, a native of Rotweil, a man most highly esteemed at once for piety and learning, an instructor to be ever kept in remembrance, and Margaret, his spouse, who died on one and the same day, and were buried in the same tomb"

"Coniugii exemplum rarum, certumque beati
Spectate cuncti coniuges:
Una dies nobis Meliorem sustulit, una
Et Margaritam sustulit:
Sic uno quos vita thoro coniunxerat, uno
Mors una tumulo condidit:
Una ambos donec reddat lux unius olim
Beatitatis compotes."

"Quum tumulo lateat Melior Volmarius isto,
Cui Margarita adest comes,
Est illi cur inuideas Mausole, diuque
Celebrata Pyramidum strues,
Namque nihil melius Meliore, nec India quidquam
Fert Margarita carius."

In addition to the above, two Latin Epigrams by Beza, in honour of Wolmar, are to be found in his "Poemata Varia:"—

"In MELIOREM VOLMARUM praeceptorem summe observandum, doctissime Homerum in Academia Bituricensi interpretantem, anno Domini clɔlɔxxxiv, quum ageret annum Beza xv.

CALVIN'S COMMENTARY ON THE SECOND EPISTLE TO THE CORINTHIANS appears to have been published by him only a few months after his Commentary on the *First* Epistle, his dedication to his Commentary on the *Second* Epistle bearing date 1st August 1546, while his *first* dedication to the Commentary on the *First* Epistle bears date 24th January 1546.

In SENEBIER'S Literary History of Geneva, quoted in CALVIN on Genesis, (vol. i. p. xviii.) a list of CALVIN'S Commentaries is given in the order in which they are supposed to have been published. In that list the Commentary on the Epistle to the Romans is placed first in order, and is stated to have been published in 1540. Next in order is the "Commentary on all the Epistles of Paul," which is stated to have been published in 1548. It will be observed, however, that while the Commentary on the Epistle to the Romans is supposed to have been published in 1540, the *first* dedication to the Commentary on the *First* Epistle to the Corinthians, and the dedication to the Commentary on the *Second* Epistle, both of them bear date 1546. It is stated by BEZA in his Life of Calvin, that during the contentions which prevailed in the Church in 1548, and some preceding years, CALVIN was "not only not idle, but, as if he had been living in retirement,

"Flacce, tibi quandoque bonus dormitat Homerus,
Sed num propterea caecus Homerus erat?
Immo oculis captus quinam credatur Homerus,
Quem sequitur vatum caetera turba ducem?
Illius sed enim splendorem longa vetustas
Obruerat densis, heu, nimium tenebris.
Tu Melior, donec fato meliora renato
Dux ipsi fieres, Volmare magne, duci."

BEZA'S "*Poemata Varia*," p. 77.

"MELIORI VOLMARO praeceptori, summe observando.

Ergo placet nostros iterum vulgare furores?
Ergo semel non est desipuisse satis?
Sic, Volmare, iubes: et ego tibi (quaeso) iubenti
Quid tandem iusta cum ratione negem?
Quid facerem? quæ nos tibi consecrauimus olim,
Eripere haec eadem quo tibi iure queam?
Adde, quod ipse tuus quum sit quoque muneris auctor
Haec quum dona petis, tu tua dona petis.
Fama igitur valeat, nos iam nil fama moratur
Fas, tibi quo placeam, displicuisse mihi."

BEZA'S "*Poemata Varia*," p. 87.

wrote most learned commentaries on six of Paul's Epistles."[1] The six Epistles referred to appear to have been the two Epistles to the Corinthians, and the Epistles to the Galatians, Ephesians, Philippians, and Colossians, CALVIN'S Commentary on the last four of these having been published, as appears from the dedication prefixed to it, in 1548.

What is chiefly of importance to be observed, in connection with the respective dates of the Epistles above referred to, is the circumstance noticed by BEZA—that CALVIN wrote his "most learned Commentaries" on those Epistles "*as if he had been living in retirement,*" while in reality amidst scenes, which would have incapacitated any ordinary mind for such pursuits. In the careful study of these interesting portions of the Volume of Inspiration, CALVIN'S devout mind found refreshment amidst scenes of turmoil; and we cannot doubt, that while preparing, under circumstances like these, his Commentaries on the Epistles to the Corinthians, and most of Paul's other Epistles, he had ample experience of what he himself so beautifully expresses, when commenting on Psalm cxix. 50, *This is my comfort in my affliction, for thy word hath quickened me:* "The Prophet . . . . . had good reason for stating, that in the time of affliction the faithful experience animation and vigour solely from the *word of God inspiring them with life.* Hence, if we meditate carefully on his word, we shall live even in the midst of death, nor will we meet with any sorrow so heavy for which it will not furnish us with a remedy. And if we are bereft of consolation and succour in our adversities, the blame must rest with ourselves; because, despising or overlooking the word of God, we purposely deceive ourselves with vain consolation."[2]

J. P.

ELGIN, *June* 1849.

[1] CALVIN'S *Tracts*, vol. i. p. liii.
[2] CALVIN on the Psalms, vol. iv. p. 437

THE AUTHOR'S DEDICATORY EPISTLE.

TO THAT MOST ACCOMPLISHED MAN,

MELCHIOR WOLMAR RUFUS, LAWYER.

JOHN CALVIN,

HEALTH.

SHOULD you be disposed to charge me, not merely with neglect, but even with incivility, for not having written to you for so long a time, I confess I have scarcely any apology to offer. For if I were to allege that the distance between us is so great, and that, during fully five years, I have met with no one that was going in your direction, this indeed were true, but it would be, I readily acknowledge, but a lame excuse. It appeared to me, accordingly, that I could not do better than offer to you some compensation, that might make up for the errors of the past, and might at once set me clear from all blame. Here, then, you have a commentary on the Second Epistle of Paul to the Corinthians, prepared by me with as much care as was in my power.[1] For I have no doubt that you will, in your kindness, accept of this as a sufficient compensation. At the same time there are other and weightier considerations, that have induced me to dedicate this to you.

First of all, I remember with what fidelity[2] you cherished and strengthened the friendship, which had begun, (now long since,) in some small degree, to subsist between us—how

[1] "Composé et dressé par moy, auec le plus grand soin et dexterite qu'il m'a este possible;"—"Composed and prepared by me with the utmost care and skill in my power."

[2] "De quelle affection;"—"With what affection."

generously you were prepared to lay out yourself and your services on my account, when you thought that you had an opportunity presented to you of testifying your affection towards me; how carefully you made offer to me of your assistance[1] for my advancement, had not the calling in which I was at that time engaged prevented me from availing myself of it. Nothing, however, has had greater weight with me than the recollection of the first time I was sent by my father to learn civil law. Under your direction and tuition, I conjoined with the study of law Greek literature, of which you were at that time a most celebrated professor.[2] And certainly it was not owing to you that I did not make greater proficiency; for, with your wonted kindness of disposition, you would have had no hesitation in lending me a helping hand for the completion of my course, had I not been called away by my father's death, when I had little more than started. I am, however, under no small obligations to you in this respect, that I was initiated by you in the rudiments, at least, which were afterwards of great advantage to me. Hence I could not satisfy myself without leaving to posterity some memorial of my gratitude, and at the same time rendering to you some fruit, such as it is, of your labour.[3] Farewell.

GENEVA, 1*st August* 1546.

[1] "Votre credit;"—"Your influence." [2] See p. 94.

[3] "De vostre labeur ancien, duquel ie sens encore auiourd'huy le proufit;"—"Of your ancient labour, of which I feel even at this day the advantage."

THE ARGUMENT

ON THE

SECOND EPISTLE TO THE CORINTHIANS.

So far as we can judge from the connection of this Epistle, it appears that the *first* Epistle was not without some good effect among the Corinthians,[1] but at the same time was not productive of so much benefit as it ought to have been; and farther, that some wicked persons, despising Paul's authority, persisted in their obstinacy. For the fact of his being so much occupied, at one time in declaring his fidelity, and at another in maintaining the dignity of his office, is itself a token that they had not as yet been thoroughly confirmed. He himself, too, complains in express terms, that there were some that made sport of his former Epistle, instead of deriving benefit from it. Understanding, then, the condition of the Church among them to be such, and being detained by other matters, so as to be prevented from coming to them so soon as he had at that time contemplated, he wrote this Epistle from Macedonia. We are now in possession of the purpose which he had in view in writing this Epistle—that he might perfect what he had already begun, in order that he might, when he came, find every thing in proper order.

He begins, as he is wont, with thanksgiving, rendering thanks to God, that he had been marvellously rescued from the most imminent dangers, and at the same time he calls them to notice, that all his afflictions and distresses tended to their benefit and welfare, that he may the better secure

[1] "N'auoit point este du tout inutile et sans fruit;"—"Was not altogether useless and without fruit."

their favour by this farther pledge of union,[1] while the wicked perversely took occasion from this to lessen his influence. Farther, when wishing to apologize for delaying to come to them, he declares that he had not changed his purpose from lightness or unsteadiness, and that he had not, for the purpose of deceiving, professed anything that he had not really had in view ;[2] for there was the same consistency to be seen by them in all his sayings, that they had had experience of in his doctrine. Here, too, he briefly notices, how stable and sure was the truth of his preaching, as being founded on Christ, by whom all the promises of God are fixed and ratified—which is a high recommendation of the gospel.

After this he declares, that the reason why he had not come was this, that he could not appear among them cheerful and agreeable. In this statement, he reproves those, who, from his change of purpose, took occasion to calumniate him. He accordingly throws the blame upon the Corinthians, as being not yet well prepared for receiving him. He shows, at the same time, with what fatherly forbearance he was actuated, inasmuch as he kept himself back from visiting their city for this reason—that he might not be under the necessity of exercising severity upon them.

Farther, lest any one should object, that he had in the mean time not at all refrained from handling the Corinthians severely in his writings, he apologizes for the vehemence that he made use of in his first Epistle, by saying that it was owing to others—they having shut him up to the necessity of this against his will. That this keenness had proceeded from a friendly disposition he satisfactorily shows, by ordering that the incestuous person himself, on whose account he had been much exasperated, should be received back into favour, having since that time given some evidence of repentance. Farther, he brings forward this additional

[1] " Afin que cela luy serue d'vn gage et nouueau lien pour entrer en leur bonne grace ;"—" That this may serve as a pledge and new tie to establish them in their good graces."

[2] " Qu'il n'a point pretendu de les tromper, leur donnant à entendre d'vn, et pensant d'autre ;"—" That he had not intended to deceive them, by giving them to understand one thing while he was thinking of another."

THE ARGUMENT

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evidence of his affection towards them, that he *had no rest in his mind* (2 Cor. ii. 13) until he had learned through means of Titus the state of their affairs, for an anxiety of this kind originates in affection.

Having had occasion, however, to make mention here of his journey to Macedonia, he begins to speak of the glory of his ministry. As, however, those darling Apostles, who endeavoured to detract from him, had obtained an easy victory over him by trumpeting their own praises, that he may have nothing in common with them, and that he may at the same time beat down their foolish boasting, he declares that he derives commendation from the work itself,[1] and does not borrow it from men. In the same passage, he extols in magnificent terms the efficacy of his preaching, and sets off to advantage the dignity of his Apostleship by comparing the gospel with the law, declaring, however, first of all, that he claimed nothing as his own, but acknowledged everything, whatever it might be, to have come forth from God.

After this he relates again, with what fidelity and integrity he had discharged the office intrusted to him, and in this he reproves those who malignantly reproached him. Nay more, rising still higher in holy confidence, he declares, that all are blinded by the devil, who do not perceive the lustre of his gospel. Perceiving, however, that the meanness of his person (as being contemptible)[2] detracted much from the respect due to his Apostleship, embracing this favourable opportunity, he does not merely remove this occasion of offence, but turns it into an opposite direction, by saying, that the excellence of God's grace shines forth so much the more brightly, from the circumstance that so valuable a *treasure was presented in earthen vessels.* (2 Cor. iv. 7.) Thus he turns to his own commendation those things which the malevolent were wont to cast up to him by way of reproach, because on his being weighed down with so many distresses,

[1] "De l'auancement de l'œuure;"—"From the advancement of the work."

[2] "Comme de faict il estoit contemptible au monde;"—"As in fact he was contemptible in the view of the world."

he always, nevertheless, after the manner of the palm tree,[1] rises superior to them. He treats of this subject up to the middle of the *fourth* chapter. As, however, the true glory of Christians lies beyond this world, he teaches that we must, by contempt of this present life and mortification of the *outward man*, set ourselves with the whole bent of our mind to meditation on a blessed immortality.

Farther, near the beginning of the *fifth* chapter, he glories in this—that being actuated by such a disposition, he has nothing else as the object of his desire, than to have his services approved unto the Lord, and he entertains a hope, that he will have the Corinthians as witnesses of his sincerity. As, however, there was a danger of his being suspected of vanity, or arrogance, he again repeats, that he is constrained to this by the unreasonableness of wicked persons, and that it was not for his own sake, as though he were eager to retain their good opinion, but for the benefit of the Corinthians, to whom it was of advantage to have this opinion and persuasion; and he declares that he is concerned for nothing but their welfare. With the view of confirming this, he subjoins a universal statement, showing what ought to be the object aimed at by the servants of Christ—that, losing sight of themselves, they should live to the honour of their Lord; and at length he concludes, that everything except newness of life ought to be reckoned of no importance, so that he alone, who has denied himself, is to be held in esteem. From this he passes on to unfold the sum of the Gospel message, that by the magnitude and excellence of it he may stir up both ministers and people to a pious solicitude. This he does in the beginning of the *sixth* chapter.

Here again, after having noticed how faithfully he dis-

[1] The palm is one of the most beautiful trees in the vegetable kingdom; it is upright, lofty, verdant, and embowering. It grows by the brook or well of living water; and, *resisting every attempt to press or bend it downwards*, shoots directly towards heaven. For this reason, perhaps, it was regarded by the ancients as peculiarly sacred, and, therefore, most frequently used in adorning their temples. The chosen symbol of constancy, fruitfulness, patience, and victory; *the more it is oppressed the more it flourishes, the higher it grows, and the stronger and broader the top expands.*"—*Paxton's* Illustrations, (Edin. 1842,) vol. ii. p. 51.—*Ed.*

charged his office, he gently reproves the Corinthians, as being hinderances to themselves in the way of their reaping advantage. To this expostulation he immediately subjoins an exhortation, to *flee from idolatry*—from which it appears, that the Corinthians had not yet been brought so far as he wished. Hence it is not without good reason that he complains, that they had themselves to blame, inasmuch as they had not had their ears open to doctrine so plain. But lest he should, by pressing too severely their tender minds, dishearten or alienate them, he again assures them of his kind disposition towards them, and resuming his apology for severity, which he had left off in a manner abruptly, he brings it to a conclusion, though in a different way. For assuming greater confidence, he acknowledges that he is not dissatisfied with himself for having grieved them, inasmuch as he had done it for their good;[1] while at the same time, by congratulating them on the happy issue, he shows them how cordially he desires their best interests. These things he treats of to the end of the *seventh* chapter.

From the beginning of the *eighth* chapter to the end of the *ninth*, he stirs them up to cheerfulness in giving alms, of which he had made mention in the last chapter of the first Epistle. He commends them, it is true, for having begun well, but lest the ardour of their zeal should cool in process of time, as often happens, he encourages them by a variety of arguments to go on perseveringly in the course on which they had entered.

In the *tenth* chapter he begins to defend himself, and his office as an Apostle, from the calumnies with which the wicked assailed him. And in the first place, he shows that he is admirably equipped with the armour that is requisite for maintaining Christ's warfare.[2] Farther, he declares, that the authority which he had exercised in the former Epistle was grounded on the assurance of a good conscience, and he shows them that he had no less power in his actions, when

[1] "Pour ce que ce qu'il en auoit fait, estoit tourné à leur grand proufit;"—"Because, what he had done had turned out to their great advantage."

[2] "Pour bataillier sous l'enseigne de Iesu Christ;"—"For fighting under the banners of Jesus Christ."

present, than authority in his words when absent. Lastly, by instituting a comparison between himself and them, how vain their boasting is.[1]

In the *eleventh* chapter he calls upon the Corinthians to renounce those depraved inclinations, by which they had been corrupted, showing them that nothing is more dangerous than to allow themselves to be drawn aside from the simplicity of the Gospel. The fact of his having begun to be somewhat disesteemed among them, while others had been more favourably received by them, had arisen, as he shows, not from any fault on his part, but from their being haughty or nice to please; inasmuch as those others had brought them nothing better or more excellent, while he was contemptible in their view because he did not set himself off to advantage by elegance of speech,[2] or because he had, by voluntary subjection, by way of humouring their weakness, given up his just claim. This irony[3] contains in it an indirect reproach for their ingratitude, for where was the reasonableness of esteeming him the less, because he had accommodated himself to them? He declares, however, that the reason why he had refrained from taking the wages to which he was entitled, was not that he had less affection to the Corinthians,[4] but in order that no advantage might be gained over him in any respect by the false apostles, who, he saw, laid snares for him by this stratagem.

Having reproved the unreasonable and malignant judgment of the Corinthians, he magnifies himself in a strain of pious glorying, letting them know in what magnificent terms he could boast, were he so inclined, premising how-

[1] "Finalement, faisant comparaison de sa personne auec telles gens, il monstre que c'est folie à eux de s'esleuer et vanter ainsi, sans auoir dequoy;"—"Lastly, by drawing a comparison between himself and such persons, he shows that it is folly in them to exalt themselves and vaunt, as they did, without having any ground for doing so."

[2] "Par vne eloquence de paroles ornees et magnifiques;"—"By an eloquence of elegant and magnificent words."

[3] "Qui est vne façon de parler par ironie (c'est à dire par maniere de mocquerie);"—"Which is an instance of irony, that is to say, by way of mockery."

[4] "Qu'enuers les autres Eglises;"—"Than to the other Churches."

ever, that it is for their sakes that he acts the fool[1] in heralding his own praises. At length, checking himself, as it were, in the middle of the course, he says that his chief ground of glorying is that abasement which was despised by the proud, for he had been admonished by the Lord, not to glory in anything but in his infirmities.

Towards the close of the *twelfth* chapter he again expostulates with them for shutting him up to the necessity of thus playing the fool, while they give themselves up to ambitious men,[2] by whom they are estranged from Christ. Farther, he inveighs keenly against those who wantonly raged against him, adding to their previous crimes this impudence of opposition.[3]

In the *thirteenth* chapter, by forewarning such persons, that he will treat them with peculiar severity, he exhorts all in general to recognise his apostleship, as it will be for their advantage to do so; while it is a dangerous thing for them to despise one, whom they had found by experience to be a trusty and faithful ambassador from the Lord.

[1] "Que pour l'amour d'eux il est contraint de faire du sot;"—"That it is from love to them, that he is constrained to act the fool."

[2] "Ils se laissoyent manier et gouuerner à un tas d'ambitieux;"—"They allowed themselves to be directed and governed by a band of ambitious men."

[3] "Ne se contentans point de leurs fautes passees, sinon qu'ils poursuyuissent de luy resister impudemment;"—"Not contented with their previous faults, without persisting in impudently opposing him."

COMMENTARY

ON THE

SECOND EPISTLE TO THE CORINTHIANS.

CHAPTER I.

1. Paul, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the Church of God which is at Corinth, with all the saints which are in all Achaia:

2. Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3. Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

4. Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

5. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

1. Paulus Apostolus Iesu Christi per voluntatem Dei, et Timotheus frater, Ecclesiæ Dei quæ est Corinthi, cum sanctis omnibus qui sunt in tota Achaia:

2. Gratia vobis et pax a Deo Patre nostro, et Domino Iesu Christo.

3. Benedictus Deus, et Pater Domini nostri Iesu Christi, Pater misericordiarum, et Deus omnis consolationis,

4. Qui consolatur nos in omni tribulatione nostra, ut possimus consolari eos qui in omni tribulatione sunt, per consolationem qua consolatur nos Deus.

5. Quia sicuti abundant passiones Christi in nos: ita per Christum abundat etiam consolatio nostra.

1. *Paul an Apostle.* As to the reasons why he designates himself an *Apostle of Christ,* and adds that he has obtained this honour *by the will of God,* see the foregoing Epistle, where it has been observed that none are to be listened to but those, who have been sent by God, and speak from his mouth, and that, consequently, to secure authority for any one, two things are required—a call, and fidelity on the part of the person who is called, in the execution of his

office.[1] Both of these Paul claims for himself. The false apostles, it is true, do the same; but then, by usurping a title that does not belong to them, they gain nothing among the sons of God, who can with the utmost ease convict them of impertinence. Hence the mere name is not enough, if there be not the reality along with it, so that he who gives himself out as an Apostle must also show himself to be such by his work.

To the Church of God. We must always keep it in view, his recognising a Church to exist, where there was such a conflux of evils. For the faults of individuals do not prevent a society that has genuine marks of religion[2] from being recognised as a Church.[3] But what does he mean by the expression—*with all saints?* Were those *saints* unconnected with the Church? I answer, that this phrase refers to believers, who were dispersed hither and thither, throughout various corners of the province—it being likely, that in that greatly disturbed period, when the enemies of Christ were everywhere venting their rage, many were scattered abroad, who could not conveniently hold sacred assemblies.

3. *Blessed be God.* He begins (as has been observed) with this thanksgiving—partly for the purpose of extolling the goodness of God—partly, with the view of animating the Corinthians by his example to the resolute endurance of persecutions; and partly, that he may magnify himself in a strain of pious glorying, in opposition to the malignant slanderings of the false apostles. For such is the depravity of the world, that it treats with derision martyrdoms,[4] which it ought to have held in admiration, and endeavours to find matter of reproach in the splendid trophies of the pious.[5]

[1] See CALVIN on the Corinthians, vol. i. p. 48.

[2] See CALVIN on the Corinthians, vol. i. pp. 51, 52.

[3] "A true child of God may have sad falls, as we see in Peter and David, yet for all this not be quite excluded out of the covenant of grace: they did not lose their sonship, even in those sad transgressions, and will God be more severe to a whole Church than to one person?"—*Burgesse* on 2 Cor. i. p. 76. (Lond. 1661.)—*Ed.*

[4] "Des martyres et afflictions des fideles;"—"The martyrdoms and afflictions of believers."

[5] "Cherche matiere de mespris et diffamation aux enseignes magnifiques de victoire, lesquelles Dieu dresse à ses enfans;"—"Seeks matter

Blessed be God, says he. On what account? *who comforteth us*[1]—the relative being used instead of the causal particle.[2] He had endured his tribulations with fortitude and alacrity: this fortitude he ascribes to God, because it was owing to support derived from his consolation that he had not fainted.

He calls him the *Father of our Lord Jesus Christ*, and not without good reason, where blessings are treated of; for where Christ is not, *there* the beneficence of God is not. On the other hand, where Christ intervenes, *by whom the whole family in heaven and earth is named*, (Eph. iii. 15,) *there* are all mercies and all consolations of God—nay, more, *there* is fatherly love, the fountain from which everything else flows.

4. *That we may be able to comfort.* There can be no doubt, that, as he had a little before cleared his afflictions from reproach and unfavourable reports, so now he instructs the Corinthians, that his having come off victorious through heavenly consolation was for their sake and with a view to their advantage, that they may stir themselves up to fellowship in suffering, instead of haughtily despising his conflicts. As, however, the Apostle lived not for himself but for the Church, so he reckoned, that whatever favours God conferred upon him, were not given for his own sake merely,[3] but in order that he might have more in his power for helping others. And, unquestionably, when the Lord confers upon us any favour, he in a manner invites us by his example to be generous to our neighbours. The riches of the Spirit, therefore, are not to be kept by us to ourselves, but every one must communicate to others what he has received. This, it is true, must be considered as being applicable chiefly to ministers of the Word.[4] It is, however, common to all,

of contempt and defamation in those splendid tokens of victory, which God furnishes to his children."

[1] "*Who is comforting* (ὁ παρακαλῶν)—that doth never cease to do it, that never withdraweth his consolations. It is his nature to be *always comforting*—as the devil is called ὁ πειράζων, because he is *always tempting*."—*Burgesse* on 2 Cor. p. 157.—*Ed.*

[2] "Ce mot, *Qui*, est mis pour *Car*, ou, *Pource que*;"—"This word, *Who*, being used instead of *For*, or, *Because*."

[3] "Pour son proufit particulier;"—"For his own private advantage."

[4] "It is not enough for the ministers of the gospel to have devoured

according to the measure of each. Thus Paul here acknowledges, that he had been sustained by the *consolation of God, that he might be able himself to comfort others.*

5. *For as the sufferings of Christ abound.*—This statement may be explained in two ways—actively and passively. If you take it *actively,* the meaning will be this: "The more I am tried with various afflictions, so much the more resources have I for comforting others." I am, however, more inclined to take it in a *passive* sense, as meaning that God multiplied his consolations according to the measure of his tribulations. David also acknowledges that it had been thus with him: *According to the multitude,* says he, *of my anxieties within me, thy consolations have delighted my soul.* (Ps. xciv. 19.) In Paul's words, however, there is a fuller statement of doctrine; for the afflictions of the pious he calls the *sufferings of Christ,* as he says elsewhere, that *he fills up in his body what is wanting in the sufferings of Christ.* (Col. i. 24.)

The miseries and vexations, it is true, of the present life are common to good and bad alike, but when they befall the wicked, they are tokens of the curse of God, because they arise from sin, and nothing appears in them except the anger of God and participation with Adam, which cannot but depress the mind. But in the mean time believers are conformed to Christ, and *bear about with them in their body his dying, that the life of Christ may one day be manifested in them.* (2 Cor. iv. 10.) I speak of the afflictions which they endure *for the testimony of Christ,* (Rev. i. 9,) for although the Lord's chastisements, with which he chastises their sins, are beneficial to them, they are, nevertheless, not partakers, properly speaking, of Christ's sufferings, except in those cases in which they *suffer on his account,* as we find in 1 Peter iv. 13. Paul's meaning then is, that God is al-

many books of learning, to be able to decide polemical questions in divinity, to convince gainsayers, to be doctors angelical, subtle or profound; to be *mallei hereticorum*—the *hammers of heretics.* Unless also they have the experimental works of God's Spirit upon their own souls, they are not able to apply themselves to the hearts of others. Paul had not been able to *comfort others,* if the Lord had not practically acquainted him with heavenly consolations."—*Burgesse* on 2 Cor. i. p. 178.—*Ed.*

ways present with him in his tribulations, and that his infirmity is sustained by the consolations of Christ, so as to prevent him from being overwhelmed with calamities.

6. And whether we be afflicted, *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation.

7. And our hope of you *is* stedfast, knowing, that as ye are partakers of the sufferings, so *shall ye be* also of the consolation.

8. For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:

9. But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:

10. Who delivered us from so great a death, and doth deliver; in whom we trust that he will yet deliver *us:*

11. Ye also helping together by prayer for us, that, for the gift *bestowed* upon us by the means of many persons, thanks may be given by many on our behalf.

6. Sive autem affligimur pro vestra consolatione et salute,[1] quæ efficitur in tolerantia ipsarum passionum, quas et nos patimur: sive consolationem accipimus pro vestra consolatione et salute:

7. Spes nostra firma est de vobis,[2] scientes, quod quemadmodum socii estis passionum, ita et consolationis.

8. Nolo enim vos nescire, fratres, de tribulatione nostra, quæ accidit nobis in Asia: nempe quod præter modum gravati fuerimus supra vires, ita ut de vita quoque anxii essemus.

9. Quin etiam[3] ipsi in nobis ipsis sententiam mortis acceperamus: ne confideremus in nobis, sed in Deo, qui ad vitam suscitat mortuos:

10. Qui ex tanta morte eripuit nos, et eripit, in quo spem fixam habemus, quod etiam posthæc eripiet;

11. Simul adiuvantibus et vobis per deprecationem pro nobis: ut donum, ex multis personis erga nos collatum, gratiarum actione per multos[4] celebretur pro nobis.

6. *Whether we are afflicted.* From the circumstance that before the clause *our hope of you is steadfast,* there is introduced the connecting particle *and,* Erasmus has conceived the idea, that some word must be understood to correspond with those words—*for your consolation and salvation*—in this way, *whether we are afflicted,* IT IS *for your consolation.* I think it, however, more probable, that the connecting par-

[1] "*Pour vostre consolation et salut,* ou, *C'est pour vostre;*"—"*For your consolation and salvation,* or, *It is for your,*" &c.

[2] "*Nostre esperance est ferme de vous,* ou, *Et l'esperance que nous auons de vous est ferme, scachans;*"—"*Our hope is firm respecting you,* or, *And the hope which we have respecting you is firm. Knowing.*"

[3] "*Mesme,* ou, *Mais;*"—"*Nay more,* or, *But.*"

[4] "*Pour l'esgard de plusieurs personnes,* ou, *Par le moyen de plusieurs personnes;*"—"*For the sake of many persons,* or, *By means of many persons.*"

ticle *and* is used here as meaning: *Thus also*, or *in both cases*. He had already stated, that he received consolation in order that he might communicate it to others. Now he goes a step farther, and says, that he has a *steadfast hope*, that they *would be partakers of the consolation*. Besides, some of the most ancient Greek manuscripts introduce immediately after the first clause this statement—*and our hope of you is steadfast*.[1] This reading removes all ambiguity. For when it is introduced in the middle, we must necessarily refer it to the latter clause, equally as to the former. At the same time, if any one wishes to have a complete sentence in each clause, by supplying some verb, there will be no great harm in this, and there will be no great difference as to the meaning. For if you read it as one continued statement, you must, at the same time, explain the different parts in this manner—that the Apostle is afflicted, and is refreshed with consolation for the advantage of the Corinthians; and that he entertains, therefore, the hope,[2] that they will be at length partakers of the same consolation, with what is in reserve for himself. For my own part, I have adopted the way that I have judged the more suitable.

It is, however, to be observed, that the word *afflicted* here refers not merely to outward misery, but also to that of the mind, so as to correspond with the opposite term *comforted*. (παρακαλεῖσθαι.) Thus the meaning is, that the person's mind is pressed down with anxiety from a feeling of misery.[3] What we render *consolation*, is in the Greek παράκλησις—a term which signifies also *exhortation*. If, however, you understand that kind of consolation, by which a person's mind is lightened of grief, and is raised above it, you will be in possession of Paul's meaning. For example, Paul himself would well-nigh have fallen down dead under the pressure

[1] Dr. Bloomfield, who gives to this reading of the passage his decided preference, says of it: "The evidence in its favour is exceedingly strong; while that for the common reading is exceedingly weak."—*Ed.*

[2] "Qu'il ha certain espoir;"—"That he has a sure hope."

[3] θλῖψις, says Dr. Bloomfield, in his Notes on Matt. xxiv. 9, "properly signifies *compression*, and figuratively constraint, oppression, affliction, and persecution."—*Ed.*

of so many afflictions, had not God encouraged him, by raising him up by means of his consolation. Thus, too, the Corinthians derive strength and fortitude of mind from his sufferings,[1] while they take comfort from his example. Let us now sum up the whole matter briefly. As he saw that his afflictions were made by some an occasion of holding him in contempt, with the view of calling back the Corinthians from an error of this nature,[2] he shows in the first place that he ought to be in high esteem among them, in consideration of advantage redounding to themselves; and then afterwards he associates them with himself, that they may reckon his afflictions to be in a manner their own. "Whether I suffer afflictions, or experience consolation, it is all for your benefit, and I cherish an assured hope, that you will continue to enjoy this advantage."[3]

For such were Paul's afflictions, and his consolations also, that they would have contributed to the edification of the Corinthians, had not the Corinthians of their own accord deprived themselves of the advantage redounding from it. He, accordingly, declares his confidence in the Corinthians to be such, that he entertains the assured hope that it will not be vain, that he has been afflicted, and has received consolation for their advantage. The false apostles made every effort to turn to Paul's reproach everything that befell him. Had they obtained their wish, the afflictions which he endured for their salvation, had been vain and fruitless; they would have derived no advantage from the consolations with which the Lord refreshed him. To contrivances of this nature he opposes his present confidence. His afflictions tended to promote the comfort of believers, as furnishing them with occasion of confirmation, on their perceiving that he suffered willingly, and endured with fortitude so many hardships for the sake of the gospel. For however we may acknowledge that afflictions ought to be endured by us for the sake of the gospel, we, nevertheless, tremble through a

[1] "Voyans les passions du sainct Apostre;"—"Beholding the sufferings of the holy Apostle."

[2] "Afin d'oster aux Corinthiens ceste mauuaise fantasie;"—"With the view of ridding the Corinthians of this wicked fancy."

[3] "Iusques en la fin;"—"Until the end."

consciousness of our weakness, and think ourselves not prepared for it.[1] In that case, we should call to mind the examples of the saints, which should make us more courageous.

On the other hand, his personal consolation flowed out to the whole Church, inasmuch as they concluded,[2] that God who had sustained and refreshed him in his emergency, would, in like manner, not be wanting to them. Thus their welfare was promoted in both ways, and this is what he introduces as it were by way of parenthesis, when he says—*which is made effectual in the endurance*, &c. For he wished to add this clause, by way of explanation, that they might not think that they had nothing to do with the afflictions which he alone endured. Erasmus takes the participle ἐνεργουμένης in an active sense,[3] but a passive signification is more suitable,[4] as Paul designed simply to explain in what respect everything that befell him was for their *salvation*. He says, accordingly, that he suffers, indeed, alone, but that his sufferings are of use for promoting their *salvation*—not as though they were expiations or sacrifices for sins, but as edifying them by confirming them. Hence he conjoins consolation and salvation, with the view of pointing out the way in which their salvation was to be accomplished.

7. *Knowing, that as.* However there might be some of the Corinthians that were drawn away for the time by the calumnies of the false Apostles, so as to entertain less honourable views of Paul, on seeing him shamefully handled before the world, he, nevertheless, associates them with himself both in fellowship of afflictions, and in hope of consola-

[1] "Et ne pensons point estre assez forts;"—"And do not think that we are sufficiently strong."

[2] "Les fideles recueilloyent de là, et s'asseuroyent;"—"Believers inferred from this, and assured themselves."

[3] "Traduisant, Qui œuure ou besongne;"—"Rendering it, Which works or labours."

[4] Dr. Bloomfield, in his Notes on 1 Thess. ii. 13, explains ἐνεργεῖται to mean—"*is made effectual*," or "shews itself in its effects," and adds: "This view I find supported by the opinion of Schott, who maintains that ἐνεργεῖσθαι is never in the New Testament used as a *middle* form, with an active sense; but always (especially in St. Paul's writings) as a *passive*. Indeed, Bp. Bull, Exam. p. 9, goes yet farther, and asserts, that it is scarcely ever so used, even in the *Classical* writers (I believe he might have said *never*) but always in a passive sense."—*Ed.*

tion.[1] Thus he corrects their perverse and malignant view, without subjecting them to an open rebuke.

8. *For I would not have you ignorant.* He makes mention of the greatness and difficulty of his conflicts, that the glory of victory may thereby the more abundantly appear. Since the time of his sending them the former epistle, he had been exposed to great dangers, and had endured violent assaults. The probability, however, is that he refers here to the history, which Luke relates in Acts xix. 23, though in that passage he does not so distinctly intimate the extent of the danger. As, however, he states that *the whole city was in a tumult,* (Acts xix. 29,) it is easy from this to infer the rest. For we know what is the usual effect of a popular tumult, when it has been once kindled. By this persecution Paul declares he had been oppressed *beyond measure,* nay more, *above strength,* that is, so as not to be able to endure the burden. For it is a metaphor taken from persons who give way under the pressure of a heavy load, or from ships that sink from being overladen—not that he had actually fainted, but that he felt that his strength would have failed him, if the Lord had not imparted fresh strength.[2]

[1] "The Corinthians . . . . were κοινωνοί *partakers of,* or *in communion with him in his afflictions.* What is more humble and lowly (τὸ ταπεινοφρονέστερον) than Paul in this expression? saith Chrysostom—they who had not in the least measure shared with him in sufferings, yet he maketh them copartners with him. They are, as Salmeron expresseth it, *Copartners in the gain and in the loss with Paul.* They venture (as it were) in the ship together."—*Burgesse.*—*Ed.*

[2] "*Pressed above measure.* (καθ' ὑπερβολὴν ἐβαρήθημεν.) The words βάρος and βάρουμαι, are applied sometimes to the *enduring of a burden,* (Matt. xx. 12; Gal. vi. 2,) whether it be a temporal burden or spiritual . . . In this place it seemeth to be taken from porters, who have a burden imposed upon them, more than they are able to stand under; or as Chrysostom, from ships which are over much burdened, and so are in danger of being lost. And as if there were not emphasis enough in the word *pressed,* he addeth another to aggravate it—(καθ' ὑπερβολὴν)—*above measure. . . . Above strength.* (ὑπὲρ δύναμιν.) Chrysostom observeth this differeth from the other. For a burden may be exceeding heavy, yet to some mighty man it may not be above his strength. When *Samson* (Judg. xvi. 3) carried away the gates of the city Gaza, with the posts and barre upon his shoulders, here was a burden out of measure heavy; no ordinary man could do so; but yet to *Samson* it was not above his strength. Thus it was with Paul, who may be called a *spiritual Samson,* for that heavenly might and power which God had endowed him with; he is assaulted with a trouble that was not only *hyperbolically weighty,* but also *above his strength.* Paul

So that we were in anxiety even as to life itself—that is, "So that I thought life was gone, or at least I had very little hope of it remaining, as those are wont to feel who are shut up so as to see no way of escape." Was then so valiant a soldier of Christ, so brave a wrestler, left without strength, so as to look for nothing but death?[1] For he mentions it as the reason of what he had stated—that he *despaired of life.* I have already observed, that Paul does not measure his strength in connection with help from God, but according to his own personal feeling of his ability. Now there can be no doubt, that all human strength must give way before the fear of death. Farther, it is necessary that even saints themselves should be in danger of an entire failure of strength, that, being put in mind of their own weakness, they may learn, agreeably to what follows, to place their entire dependence on God alone. At the same time I have preferred to explain the word ἐξαπορεῖσθαι,, which is made use of by Paul, as denoting a *trembling anxiety*, rather than render it, as Erasmus has done by the word *despair;* because he simply means, that he was hemmed in by the greatest difficulties, so that no means of preserving life seemed to remain.[2]

9. *Nay more, we had the sentence of death.* This is as though we should say—"I had already laid my account with dying, or had regarded it as a thing fixed." He borrows, however, a similitude from those who are under sentence of death, and look for nothing but the hour when they are to die. At the same time he says, that this sentence had been pronounced by him upon himself, by which he intimates, that it was in his own view that he had been sentenced to death—that he might not seem to have had it

had no more power to stand under it."—*Burgesse* on 2 Cor. i. pp. 269, 270, 278.—*Ed.*

[1] "Vn champion si preux et magnanime, perdoit-il courage attendant la mort?"—"Did a champion so valiant and magnanimous lose heart, looking for nothing but death?"

[2] Ἐξαπορεῖσθαι properly signifies to be utterly at a stand, not knowing how to proceed.—In Psalms lxxxviii. 8, where David says—*I am shut up, and I cannot come forth*, the Hebrew words אֵצֵא לֹא, (*velo etse,*) are rendered in the Septuagint—καὶ οὐκ ἐξαπορευόμην—*and I could not come forth.* It is worthy of notice that, in the metre version, the idea expressed by CALVIN,

from any revelation from God. In this *sentence,*[1] therefore, there is something more implied than in the feeling of *anxiety* (ἐξαπορεῖσθαι) that he had made mention of, because in the former case there was despair of life, but in this case there is certain death. We must, however, take notice, chiefly, of what he adds as to the design—that he had been reduced to this extremity, *that he might not trust in himself.* For I do not agree with what Chrysostom says—that the Apostle did not stand in need of such a remedy, but set himself forth to others as a pattern merely in appearance.[2] For he was a man that was *subject,* in other respects, *to like passions* as other men—(James v. 17)—not merely to cold and heat, but also to misdirected confidence, rashness, and the like. I do not say that he was addicted to these vices, but this I say, that he was capable of being tempted to them, and that this was the remedy that God seasonably interposed, that they might not make their way into his mind.[3]

There are, accordingly, two things to be observed here. In the *first* place—that the fleshly confidence with which we are puffed up, is so obstinate, that it cannot be overthrown in any other way than by our falling into utter despair.[4] For as the flesh is proud, it does not willingly give way, and

as implied in the verb ἐξαπορεῖσθαι, is fully brought out—"find no *evasion* for me."—*Ed.*

[1] "The Greek word is ἀπόκριμα, used here in this place onely in the New Testament. . . . The most genuine translation is *sentence;* for so Hesychius expounds the word κατακρίμα—ψῆφος, whom *Favorinus* followeth *verbatim* in this, as in many other particulars. . . . The word then doth signifie a *sentence* passing upon him, *that he must die.* This he had received, but from whom? Not from God, for God delivered him; nor from the magistrate; there was no such decree that we read of against him. Therefore it was onely from his own feares, his own thoughts, which maketh him say—he *had received it in himself.* . . . God's thoughts were other than Paul's. Paul absolutely concluded he should die, but God had purposed the contrary."—*Burgesse.*—*Ed.*

[2] "Il se propose aux autres comme pour exemple, non pas qu'il en fust ainsi quant à luy;"—"He sets himself forth, as it were by way of example—not that it had been so as to himself."

[3] "De peur qu'ils ne saisissent plenement son esprit et son cœur;"—"That they might not take full possession of his mind and his heart."

[4] "Sinon que nous tombions en telle extremite que nous ne voyons aucune esperance en nous;"—"Except by our falling into such an extremity, that we see no hope in ourselves."

never ceases to be insolent until it has been constrained; nor are we brought to true submission, until we have been brought down by the *mighty hand of God.* (1 Peter v. 6.) *Secondly,* it is to be observed, that the saints themselves have some remains of this disease adhering to them, and that for this reason they are often reduced to an extremity, that, stript of all self-confidence, they may learn humility: nay more, that this malady is so deeply rooted in the minds of men, that even the most advanced are not thoroughly purged from it, until God sets death before their eyes. And hence we may infer, how displeasing to God confidence in ourselves must be, when for the purpose of correcting it, it is necessary that we should be condemned to death.

But in God that raiseth the dead. As we must first die,[1] in order that, renouncing confidence in ourselves, and conscious of our own weakness, we may claim no honour to ourselves, so even that were not sufficient, if we did not proceed a step farther. Let us begin, therefore, with despairing of ourselves, but with the view of placing our hope in God. Let us be brought low in ourselves, but in order that we may be raised up by his power. Paul, accordingly, having brought to nothing the pride of the flesh, immediately substitutes in its place a confidence that rests upon God. *Not in ourselves,* says he, *but in God.*

The epithet that follows, Paul has adapted to the connection of the subject, as he does in Rom. iv. 17, where he speaks of Abraham. For to *believe in God, who calleth those things that are not, as though they were,* and to *hope in God who raiseth the dead,* are equivalent to his setting before him as an object of contemplation, the power of God in creating his elect out of nothing, and raising up the dead. Hence Paul says, that death had been set before his eyes, that he might, in consequence of this, recognise the more distinctly the power of God, by which he had been raised up from the dead. The first thing in order, it is true, is this—that, by means of the strength with which God furnishes us, we should acknowledge him as the Author of life; but as

[1] "Comme il nous est necessaire premierement de venir comme à mourir;"—"As we need first to come as it were to die"

in consequence of our dulness the light of life often dazzles our eyes, it is necessary that we should be brought to God by having death presented to our view.[1]

10. *Who hath delivered us from so great a death.* Here he applies to himself personally, what he had stated in a general way, and by way of proclaiming the grace of God, he declares that he had not been disappointed in his expectation, inasmuch as he had been *delivered from death*, and that too, in no common form. As to his manner of expression, the hyperbole, which he makes use of, is not unusual in the Scriptures, for it frequently occurs, both in the Prophets and in the Psalms, and it is made use of even in common conversation. What Paul acknowledges as to himself personally, let every one now take home as applicable to himself.

In whom we have an assured hope. He promises himself as to the future, also, that beneficence of God, which he had often experienced in the past. Nor is it without good reason; for the Lord, by accomplishing in part what he has promised, bids us hope well as to what remains. Nay more, in proportion to the number of favours that we receive from him, does he by so many pledges, or earnests, as it were, confirm his promises.[2] Now, although Paul had no doubt that God would of his own accord be present with him, yet he exhorts the Corinthians to commend to God in their prayers his safety. For when he assumes it as certain, that he will be aided by them, this declaration has the force of an exhortation, and he means that they would not merely do it as a matter of duty, but also with advantage.[3]

[1] "Il nous est necessaire pour estre amenez à Dieu, d'estre reduits à telle extremite que nous voyons la mort presente deuant nos yeux;"—"It is necessary, in order that we may be brought back to God, that we should be brought to such an extremity, that we see death presented before our eyes."

[2] *Granville Penn* reads the passage as follows: "Who hath delivered us from so great a death; and *will deliver* us: in whom we hope that he will deliver us."—"The *Vat.* and *Ephrem* MSS." he observes, "read ῥύσεται, not ῥύεται, as in the *rec.* text. The latter reading seems to have been substituted, because ῥύσεται occurs again in the following sentence; but the Apostle repeats the word, that he may qualify it by ἠλπίκαμεν, (we hope.")—*Ed.*

[3] "Mais aussi auec bonne issue, d'autant qu'ils seront exaucez;"—"But also with good success, inasmuch as they will be heard."

"Your prayers, also," he says, "will help me."[1] For God wills not that the duty of mutual intercession, which he enjoins upon us, should be without advantage. This ought to be a stimulus to us, on the one hand, to solicit the intercession of our brethren, when we are weighed down by any necessity, and, on the other, to render similar assistance in return, since we are informed, that it is not only a duty that is well pleasing to God, but also profitable to ourselves. Nor is it owing to distrust that the Apostle implores the friendly aid of his brethren,[2] for, while he felt assured, that his safety would be the object of God's care,[3] though he were destitute of all human help, yet he knew that it was well pleasing to God, that he should be aided by the prayers of the saints. He had respect, also, to the promises that were given, that assistance of this kind would not be in vain. Hence, in order that he might not overlook any assistance that was appointed to him by God, he desired that the brethren should pray for his preservation.

The sum is this—that we follow the word of God, that is, that we obey his commandments and cleave to his promises. This is not the part of those who have recourse to the assist-

[1] "L'aide, dit il, que vous me feriez par vos prieres, ne sera point sans fruit;"—"The aid, he says, that you will afford me by your prayers, will not be without advantage."

[2] "*You also helping together by prayer for us,* (Συνυπουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει.) The particle καὶ is emphatical, *You also*—implying, that neither God's promise, nor his power, would procure this mercy alone without their prayer. Besides the goodness of God on his part, there must be prayer on their part. The word in the original for *helping* is emphatical, being twice compounded. Ὑπουργούντων doth denote the *service* and *ministry* of those who are *under* us; and so it doth imply, that the Church doth owe as a debt unto their spiritual guides earnest prayer for them. . . Then there is the preposition σὺν added, which doth denote not only their effectual prayers, but their *concord* and *agreement* therein, and that in their public and solemn assemblies. Again, the word signifying—to *work*, and *labour*, doth denote what the nature of prayer is—that the soul *labours* therein, is fervent, full of agonies; which showeth that the customary formal prayers of most people are not worthy of the name: there is no *labour*, or fervency of the soul therein.—They laboured by *prayer*. They did not labour by using friends to solicit the magistrate in Paul's behalf, for there was no hope from them, but they made their addresses to God."—*Burgesse.—Ed.*

[3] "Que Dieu auroit soin de son salut et proufit;"—"That God would take care of his safety and advantage."

ance of the dead;[1] for not contented with the sources of help appointed by God, they call in to their aid a new one, that has no countenance from any declaration of Scripture. For whatever we find mentioned there as to mutual intercession, has no reference to the dead, but is expressly restricted to the living. Hence Papists act childishly in perverting those passages, so as to give some colour to their superstition.[2]

11. *That the gift bestowed upon us through means of many persons.* As there is some difficulty in Paul's words, interpreters differ as to the meaning. I shall not spend time in setting aside the interpretations of others, nor indeed is there any need for this, provided only we are satisfied as to the true and proper meaning. He had said, that the prayers of the Corinthians would be an assistance to him. He now adds a second advantage that would accrue from it—a higher manifestation of God's glory. "For whatever God will confer upon me," says he, "being as it were *obtained through means of many persons*, will, also, by *many* be celebrated with praises:" or in this way—"Many will give thanks to God in my behalf, because, in affording help to me, he has favourably regarded the prayers, not merely of one but of many." In the first place, while it is our duty to allow no favour from God to pass without rendering praise, it becomes us, nevertheless, more especially when our prayers have been favourably regarded by him, to acknowledge his mercy with thanksgiving, as he commands us to do in Psalm l. 15. Nor ought this to be merely where our own personal interest is concerned, but also where the welfare of the Church in general, or that of any one of our brethren is involved. Hence when we mutually pray one for another, and obtain our desire, the glory of God is so much the more set forth, inasmuch as we all acknowledge, with thanksgiving, God's benefits—both those that are conferred publicly upon the whole Church, and also those that are bestowed privately upon individuals.

[1] "Qui out leurs recours aux prieres des saincts trespassez;"—"Who have recourse to the prayers of departed saints."

[2] "Pour desguiser et farder leur superstition;"—"To disguise and colour over their superstition."

In this interpretation there is nothing forced; for as to the circumstance that in the Greek the article being introduced between the two clauses *by many persons*, and the *gift conferred upon me* appears to disjoin them,[1] *that* has no force, as it is frequently found introduced between clauses that are connected with each other. Here, however, it is with propriety introduced in place of an adversative particle;[2] for although it had come forth from many persons, it was nevertheless peculiar to Paul. To take the phrase διὰ πολλῶν (*by means of many*) in the neuter gender,[3] as some do, is at variance with the connection of the passage.

It may, however, be asked, why he says *From many persons*, rather than *From many men*, and what is the meaning of the term *person* here? I answer, it is as though he had said—*With respect to many.* For the favour was conferred upon Paul in such a way, that it might be given to many. Hence, as God had respect to many, he says on that account, that many persons were the cause of it. Some Greek manuscripts have ὑπὲρ ὑμῶν—*on your account;* and although this appears to be at variance with Paul's design, and the connection of the words, it may, nevertheless, be explained with propriety in this manner: "When God shall have heard you in behalf of my welfare, and that too for your own welfare, thanks will be given by many on your account."

12. For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

12. Nam gloriatio nostra hæc est: testimonium conscientiæ nostræ, quod in simplicitate et puritate[4] Dei, non in sapientia carnali, sed in gratia Dei versati sumus in mundo; abundatius autem erga vos.

[1] "Car à suyure l'ordre du texte Grec il y auroit ainsi mot à mot, Afin que de plusieurs personnes, à nous le don conferé, par plusieurs soit recognu en action de graces pour nous;"—"For, following the order of the Greek text, it would be literally thus: In order that from many persons the gift conferred upon us, may by many be acknowledged with thanksgiving on our account."

[2] "En lieu de quelque particle aduersative qu'on appelle, comme Toutesfois ou Neantmoins;"—"In place of some adversative particle, as it is called, as for example, Notwithstanding or Nevertheless."

[3] "De rapporter ce mot *Par plusieurs*, aux choses;"—"To take this phrase, *By means of many*, as referring to *things*."

[4] "Purete, ou, integrite;"—"Purity, or integrity."

13. For we write none other things unto you than what ye read or acknowledge, and I trust ye shall acknowledge even to the end;

14. As also ye have acknowledged us in part, that we are your rejoicing, even as ye also *are* ours in the day of the Lord Jesus.

13. Non enim alia scribimus vobis quam quæ recognoscitis vel etiam agnoscitis: spero autem, quod usque in finem agnoscetis:

14. Quemadmodum et agnovistis nos ex parte: siquidem gloriatio vestra sumus: sicuti et vos nostra in die Domini Iesu.

12. *For our glorying is this.* He assigns a reason why his preservation should be a subject of interest to all—that he had conducted himself[1] among them all in *simplicity and sincerity.* He deserved, therefore, to be dear to them, and it would have been very unfeeling not to be concerned in reference to such a servant of the Lord, that he might be long preserved for the benefit of the Church. "I have conducted myself before all in such a manner, that it is no wonder if I have the approbation and love of all good men." He takes occasion from this, however, for the sake of those to whom he was writing, to make a digression for the purpose of declaring his own integrity. As, however, it is not enough to be approved of by man's judgment, and as Paul himself was harassed by the unjust and malignant judgments of some, or rather by corrupt and blind attachments,[2] he adduces his own conscience as his witness—which is all one as though he had cited God as a witness, or had made what he says matter of appeal to his tribunal.

But how does Paul's glorying in his integrity comport with that statement, *He that glorieth, let him glory in the Lord?* (2 Cor. x. 17.) Besides, who is so upright[3] as to dare

[1] "*We have had our conversation* (ἀνεστράφημεν.) The verb ἀναστρέφω, is compounded of ἀνὰ, *again*, and στρέφω, to *turn*—a continual coming back again to the point from which he set out—a circulation—beginning, continuing, and ending everything to the glory of God; setting out with divine views, and still maintaining them; beginning in the Spirit, and ending in the Spirit; acting in reference to God, as the *planets* do in reference to the *sun*, deriving all their light, heat, and motion from him; and incessantly and regularly revolving round him. Thus acted Paul: thus acted the primitive Christians; and thus must every Christian act who expects to see God in his glory."—*Dr. Adam Clarke.*—*Ed.*

[2] "Par les affections qu'ils portoyent à d'autres pour des raisons friuoles, et quasi sans scauoir pourquoy;"—"By attachments that they cherished towards others on trivial grounds, and in a manner without knowing why."

[3] "Qui est celuy, tant pur et entier soit il?"—"Where is the man, be he ever so pure and perfect?"

to boast in the presence of God? In the first place, Paul does not oppose himself to God, as though he had anything that was his own, or that was from himself. Farther, he does not place the foundation of his salvation in that integrity to which he lays claim, nor does he make confidence in *that* the ground of his dependence. Lastly, he does not glory in God's gifts in such a way as not at the same time to render all the glory to him as their sole Author, and ascribe everything to him.[1] These three exceptions lay a foundation for every godly person glorying on good grounds in all God's benefits; while the wicked, on the other hand, cannot glory even in God, except on false and improper grounds. Let us therefore, first of all, acknowledge ourselves to be indebted to God for everything good that we possess, claiming no merit to ourselves. Secondly, let us hold fast this foundation—that our dependence for salvation be grounded exclusively on the mercy of God. Lastly, let us repose ourselves[2] in the sole author of every blessing. Then in that there will be a pious[3] glorying in every kind of blessing.

That in the simplicity[4] *of God.* He employs the expression *simplicity of God* here, in the same way as in Rom. iii. 23, *the glory of God;* and in John xii. 43, *the glory of God and of men.* Those who love the *glory of men*, wish to appear something before men, or to stand well in the opinion of men. The *glory of God* is what a man has in the sight of God. Hence Paul does not reckon it enough to declare that his sincerity was perceived by men, but adds, that he was such in the sight of God. *Εἰλικρινεία* (which I have rendered *purity*) is closely connected with *simplicity;* for it is an open and upright way of acting, such as makes a man's heart as it were transparent.[5] Both terms stand opposed to craft, deception, and all underhand schemes.

[1] "Et rapporte toutes choses a sa bonte;"—"And ascribes everything to his goodness."

[2] "Arrestons nous et reposons du tout;"—"Let us stay ourselves, and wholly repose."

[3] "Bonne et saincte;"—"Good and holy."

[4] "The most ancient MSS. read *ἁγιοτητι*, (*holiness*)—not *ἁπλοτητι*, (*simplicity.*)"—*Penn.*

[5] "The word used here—*εἰλικρινία*, and rendered *sincerity*, denotes properly—*clearness*, such as is judged of or discerned in sunshine, (from *εἵλη*,

Not in fleshly wisdom. There is here a sort of anticipation; for what might be felt to be wanting in him he readily acknowledges, nay more, he openly proclaims, that he is destitute of, but adds, that he is endowed with what is incomparably more excellent—the *grace of God.* "I acknowledge," says he, "that I am destitute of *fleshly wisdom,* but I have been furnished with divine influence, and if any one is not satisfied with *that,* he is at liberty to depreciate my Apostleship. If, on the other hand, *fleshly wisdom* is of no value, then I want nothing that is not fitted to secure well-grounded praise." He gives the name of *fleshly wisdom* to everything apart from Christ, that procures for us the reputation of *wisdom.* See the *first* and *second* chapters of the former epistle. Hence, by the grace of God, which is contrasted with it, we must understand everything that transcends man's nature and capacity, and the gifts of the Holy Spirit, which openly manifested the power of God in the weakness of the flesh.

More abundantly towards you. Not that he had been less upright elsewhere, but that he had remained longer at Corinth, in order that he might (not to mention other purposes) afford a fuller and clearer proof of his integrity. He has, however, expressed himself intentionally in such a way as to intimate that he did not require evidences that were far-fetched, inasmuch as they were themselves the best witnesses of all that he had said.

13. *For we write no other things.* Here he indirectly reproves the false apostles, who recommended themselves by immoderate boastings, while they had little or no ground for it; and at the same time he obviates calumnies, in order that no one may object, that he claims for himself more than

sunshine, and κρίνω, *to judge,*) and thence pureness, integrity. It is most probable that the *phrase* here denotes that sincerity which God produces and approves; and the sentiment is, that pure religion, the religion of God, produces entire sincerity in the heart. Its purposes and aims are open and manifest, *as if seen in the sunshine.* The plans of the world are obscure, deceitful, and dark, *as if in the night."—Barnes.* The same term is made use of by Paul in 1 Cor. v. 8, and in 2 Cor. ii. 17. On comparing the various instances in which this term is employed by the Apostle, we have occasion to observe the admirable harmony between his exhortations and practice.—*Ed.*

is his due. He says, therefore, that he does not in words boast of anything that he is not prepared to make good by deeds, and that, too, from the testimony of the Corinthians.

The ambiguity, however, of the words, has given occasion for this passage being misinterpreted. *Ἀναγινώσκειν*, among the Greeks, signifies sometimes to *read*, and at other times to *recognise*. *Ἐπιγινώσκειν* sometimes signifies to *discover*, while at other times it means what the Latins properly express by the verb *agnoscere*, to *own*, as among lawyers the phrase is used to *own a child*,[1] as Budaeus also has observed. In this way *ἐπιγινώσκειν* means more than *ἀναγινώσκειν*. For we say that a person *recognises* a thing, that is, that being silently convinced of it in his judgment, he perceives it to be true, while at the same time he does not *acknowledge* it, or, in other words, cordially intimate his assent to it.

Let us now examine Paul's words. Some read thus—*We write no other things than what ye read and acknowledge*, which it is very manifest is exceedingly lifeless, not to say senseless. For as to Ambrose's qualifying the statement in this way—*You not only read, but also acknowledge*, there is no one that does not perceive that it is quite foreign to the import of the words. And the meaning that I have stated is plain, and hangs together naturally, and, up to this point, there is nothing to prevent readers from understanding it, were it not that they have had their eyes shut, from being misled by the different meanings of the word. The sum is this—that Paul declares, that he brings forward no other things than what were known and perceived by the Corinthians—nay more, things as to which they would bear him witness. The first term employed is *recognoscere*, (to *recognise*,) which is applicable, when persons are convinced from experience that matters are so. The second is *agnoscere*, (to *acknowledge*,) meaning that they give their assent to the truth.[2]

[1] "Ce que disons *Auouer:* comme on dira *Auouer vn enfant;*"—"What we express by the verb to *own*, as when you speak of *owning a child.*"

[2] The word *ἀναγινώσκετε* "properly means to *know accurately*, to *distinguish*. It is probably used here in the sense of knowing accurately or surely, of *recognising* from their former acquaintance with him." *Ἐπιγινώσεσθε* "here means that they would *fully recognise*, or know entirely to

And, I hope, will acknowledge even to the end. As the Corinthians had not yet perfectly returned to a sound mind, so as to be prepared to weigh his fidelity in a just and even balance,[1] but at the same time had begun to abate somewhat of their perverse and malignant judgment respecting him, he intimates, that he hopes better as to the future. "You have already," says he, "to some extent acknowledged me. I hope that you will acknowledge more and more what I have been among you, and in what manner I have conducted myself."[2] From this it appears more clearly what he meant by the word ἐπιγινώσκειν. (*acknowledge.*[3]) Now this relates to a season of repentance, for they had at the beginning acknowledged him fully and thoroughly; afterwards their right judgment had been beclouded[4] by unfair statements, but they had at length begun to return in part to a sound mind.

14. *For we are your glorying.* We have briefly adverted to the manner in which it is allowable for saints to glory in God's benefits—when they repose themselves in God alone, and have no other object of aim.[5] Thus it was a ground of pious glorying on the part of Paul, that he had, by his ministry, brought the Corinthians under obedience to Christ; and of the Corinthians, on the other hand, that they had been trained up so faithfully and so virtuously by such an Apostle—a privilege that had not been allotted to all. This

their satisfaction, that the sentiments which he here expressed were such as accorded with his general manner of life."—*Barnes.* Dr. Bloomfield, who approves of the view taken by CALVIN of the meaning of the verb ἀναγινώσκειν, remarks, that the word is employed in the same sense by Xenophon. Anab., v. 8, 6, as well as elsewhere in the Classical writers.—*Ed.*]

[1] "C'est à dire, pour en iuger droitement;"—"That is to say, to judge of it aright."

[2] "Que vous cognoistrez de plus en plus comme i'ay conversé entre vous, et comme ie m'y suis gouuerné, et ainsi auouërez ce que maintenant i'en di;"—"That you will acknowledge more and more how I have conducted myself among you, and how I have regulated myself, and thus you will assent to what I now say."

[3] "Que c'est qu'il a entendu par le dernier des deux mots desquels nous auons parler, lequel nous auons traduit *Auouer*;"—"What it was that he meant by the last of the two words of which we have spoken, which we have rendered—*Acknowledge.*"

[4] "Obscurci et abbastardi en eux par les propos obliques des faux-Apostres et autres malins;"—"Obscured and corrupted by the unfair statements of the false Apostles, and other malicious persons." [5] See p. 127.

you by us, *even* by me, and Silvanus, and Timotheus, was not yea and nay, but in him was yea.

20. For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us.

me, et Silvanum, et Timotheum, non fuit Etiam et non: sed Etiam fuit in ipso.

20. Quæcunque enim sunt Dei promissiones, in illo sunt Etiam: quare et per ipsum sit Amen Deo ad gloriam per nos.

15. *In this confidence.* After having given them reason to expect that he would come, he had subsequently changed his intention. This was made an occasion of calumny against him, as appears from the excuse that he brings forward. When he says that it was from relying on *this confidence* that he formed the purpose of coming to them, he indirectly throws the blame upon the Corinthians, inasmuch as they had, by their ingratitude, hindered, to some extent, his coming to them, by depriving him of *that confidence.*

That ye might have a second benefit. The *first* benefit had been this—that he had devoted himself for the entire period of *a year and six months* (Acts xviii. 11) to the work of gaining them to the Lord; the *second* was their being confirmed, by means of his coming to them, in the faith which they had once received, and being stirred up by his sacred admonitions to make farther progress. Of this latter benefit the Corinthians had deprived themselves, inasmuch as they had not allowed the apostle to come to them. They were paying, therefore, the penalty of their own fault, and they had no ground for imputing any blame to Paul. If any one, however, prefers, with Chrysostom, to take χάριν (*benefit*) as used instead of χαράν, (*joy,*) I do not much object to it.[1] The former interpretation, however, is more simple.

17. *Did I use fickleness?* There are two things, more especially, that prevent the purposes of men from being carried into effect, or their promises from being faithfully performed.

[1] "Most modern Commentators explain the χάριν *gift* or *benefit;* but the ancient Commentators, and some modern ones, as Wolf and Schleus, *gratification* for χαράν. It should seem to mean *benefit* generally, every spiritual advantage, or gratification from his society, imparted by his presence."—*Bloomfield. One* MS. reads χαράν. *Kypke,* who renders χάριν *joy,* adduces instances in support of this meaning of χάρις, though acknowledged to be unusual, from *Plutarch, Polybius,* and *Euripides.* The phrase is rendered in Tyndale's version, (1534,) and also in Cranmer's, (1539,) and Geneva, (1557,) versions—*one pleasure moare.*—*Ed.*

way of glorying in men does ... glorying in God alone. Now he ... that it is of the greatest importa... should acknowledge him to be ... pretended, servant of Christ; be... withdrawing from him, they ... the highest glory. In these w... ness, inasmuch as they volu... the highest glory, by listenin... and envious.

In the day of the Lord. ... day, which will put an end ... world. He means, then, ... now speaking is not eva... glitter in the eyes of ... much as it will remai... will Paul enjoy the tri... had obtained under Ch... splendour all the nati... try, been brought un... Church of the Corinthi... and trained up by the ...

15. And in this confid... minded to come unto y... that ye might have a seco...

16. And to pass by y... cedonia, and to come ... Macedonia unto you, a... be brought on my way t...

17. When I theref... minded, did I use ligh... things that I purpose, ... according to the flesh, ... there should be yea, ... nay?

18. But as God is t... toward you was not ye...

19. For the Son of ... Christ, who was prea...

... Vaines et c...

... Seconde, ou...

... ery ... eir ... ise ... that ... have ... the pro- ... been on ... ence; for ... —*purpose* ... the com- ... pendent on ... to deter- ... do. Now ... ption, defeats ... prosperous ... es to ridicule. ... *flesh*, might be ... schemes, and ... example such ... other depraved ... not intend here ... merely to reprove ... on the part of man, ... To *purpose*, there- ... ing God as our ruler, ... a rash presumption, ... God, and punished. ... himself from these ... the person of his op- ... have already said,[1] that ... put in circulation by

... Some connect this ... and explain it thus: "As ... whatever I purpose, as ... whatever comes into their ... Solomon speaks. Prov. xvi. ... govern their tongue." And

undoubtedly, the words seem to imply this much—that what has been once affirmed must remain fixed, and what has been once denied must never be done. So James in his Epistle (v. 12) says, *Let your yea be yea, and your nay nay, lest ye fall into dissimulation.* Farther, the context would in this way suit exceedingly well as to what goes before. For to *purpose according to the flesh* is this—when we wish that, without any exception, our determinations shall be like oracles.[1] This interpretation, however, does not accord with what immediately follows—*God is faithful*, &c., where Paul makes use of the same form of expression, when he has it in view to intimate, that he had not been unfaithful in his preaching. Now it were absurd, if almost in the same verse he reckoned it as a fault that his yea should be yea, and his nay nay, and yet at the same time laid claim to it as his highest praise. I am aware of what could be said in reply, if any one were disposed to sport himself with subtleties, but I have no relish for anything that is not solid.

I have, therefore, no doubt, that in these words Paul designed to reprove fickleness, although they may seem to be susceptible of another meaning, for the purpose of clearing himself from that calumny—that he was accustomed to promise in words what he failed to perform in deeds.[2] Thus the reiterating of the affirmation and negation will not have the same meaning as in Matt. v. 37 and in James, but will bear this meaning—"that *yea* should with me be in this instance *yea*, and on the other hand, when it pleases me, *nay, nay.*" At the same time it is possible that it may have crept in through the ignorance of transcribers, as the old translation does not redouble the words.[3] However

[1] "Que nos deliberations et conseils soyent comme oracles et reuelations Diuines;"—"That our purposes and plans shall be like oracles and Divine revelations."

[2] "He (the apostle) anticipates and repels a reproach of ἰλαφρία, or '*lightness of purpose*,' in that change of mind, as if he was '*a yea and nay man*,' (SHAKSP.), on whose word no secure reliance could be placed. In the next verse he calls God to witness that his word to them was not '*both yea and nay*;' and in the beginning of the following chapter, he explains to them, that it was for their sakes that he abstained from executing his first intention."—*Penn.*—*Ed.*

[3] The rendering of the Vulgate is as follows: "Ut sit apud me *est* et

this may be, we ought not to be very solicitous as to the words, provided we are in possession of the apostle's intention, which, as I have said, clearly appears from what follows.[1]

18. *God is faithful.* By the term *word* he means doctrine, as is manifest from the reason that he adds, when he says, that the *Son of God, who is preached by him,* is not variable, &c. As to his being always consistent with himself in point of doctrine, and not differing from himself,[2] he intends that by this they shall form a judgment as to his integrity, and in this way he removes every unfavourable suspicion of fickleness or unfaithfulness. It does not, however, necessarily follow, that the man who is faithful in doctrine, is also observant of truth in all his *words.* But as Paul did not reckon it of much importance in what estimation he was held, provided only the majesty of his doctrine remained safe and sound, he, on that account, calls the attention of the Corinthians chiefly to that matter. He intimates, it is true, that he observed in his whole life the same course of fidelity, as the Corinthians had seen in his ministry. He seems, however, as if intentionally, in repelling the calumny, to transfer it from his person to his doctrine, because he was unwilling that his apostleship should be indirectly defamed,

non;"—"That with me there should be *yea* and *nay.*" This reading—τὸ ναὶ καὶ τὸ οὔ, (yea and nay,) is found in one Greek MS., as stated by *Semler. Wiclif,* (1380,) following the Vulgate, reads—"that at me, be *it is* and *it is not.*"—*Ed.*

[1] "It was a proverbial manner among the Jews (see Wet.) of characterizing a man of strict probity and good faith, by saying, 'his *yes* is *yes,* and his *no* is *no*'—that is, you may depend upon his word; as he declares, so it is; and as he promises, so he will do. Our Lord is therefore to be considered here (Matt. v. 37) not as prescribing the precise terms wherein we are to affirm or deny; in which case it would have suited better the simplicity of his style to say barely ναὶ καὶ οὔ (*yea and nay,*) without doubling the words; but as enjoining such an habitual and inflexible regard to truth, as would render swearing unnecessary. That this manner of converting these adverbs into nouns, is in the idiom of the sacred penmen, we have another instance, (2 Cor. i. 20,) 'For all the promises of God in him are *yea,* and in him *Amen.*' (ἐν αὐτῷ τὸ ναὶ καὶ ἐν αὐτῷ τὸ ἀμήν)—that is, *certain and infallible truths.* It is indeed a common idiom of the Greek tongue, to turn by means of the article any of the parts of speech into a noun."—*Campbell on the Gospels,* vol. ii. p. 278.—*Ed.*

[2] "N'a point dit l'vn, puis l'autre;"—"Does not say one thing and then another."

while he was not greatly concerned as to himself in other respects.

But observe, with what zeal he applies himself to this. For he calls God to witness, how simple and pure his preaching was—not ambiguous, not variable, not temporizing. In his oath, too, he connects the truth of God with the truth of his doctrine. "The truth of my preaching is as sure and stable as God is faithful and true." Nor is this to be wondered at, for the word of God, which Isaiah says *endureth for ever*, (Isaiah xl. 8,) is no other than what prophets and apostles published to the world, as Peter explains it. (1 Peter i. 25.) Hence, too, his confidence[1] in denouncing a curse upon angels, if they dared to bring another gospel, one that was at variance with his. (Gal. i. 8.) Who would dare to make the angels of heaven subject to his doctrine, if he had not God as his authority and defence? With such an assurance of a good conscience does it become ministers[2] to be endowed, who mount the pulpit to speak the word in Christ's name—so as to feel assured that their doctrine can no more be overthrown than God himself.

19. *For the Son of God.* Here we have the proof—because his preaching[3] contained nothing but Christ alone, who is the eternal and immutable truth of God. The clause *preached by us* is emphatic. For, as it may be, and often does happen, that Christ is disfigured by the inventions[4] of men, and is adulterated, as it were, by their disguises, he declares that it had not been so as to himself or his associates, but that he had sincerely and with an integrity that was befitting, held forth Christ pure and undisguised. Why it is that he makes no mention of Apollos, while he mentions by name Timotheus and Silvanus, does not exactly appear;

[1] "De là vient aussi que S. Paul est bien si hardi;"—"Hence, too, it comes that St. Paul is so very bold."

[2] "Et annonciateurs de la parolle de Dieu;"—"And heralds of the word of God."

[3] "Il dit donc que sa parolle n'a point este oui et non, c'est à dire variable; pource que sa predication," &c.;—"He says, then, that his word had not been yea and nay, that is to say, variable; because his preaching," &c.

[4] "Et mensonges;"—"And fallacies."

unless the reason be, as is probable, that the more that individuals were assailed by the calumnies of the wicked,[1] he was so much the more careful to defend them.

In these words, however, he intimates that his whole doctrine was summed up in a simple acquaintance with Christ alone, as in reality the whole of the gospel is included in it. Hence those go beyond due limits, who teach anything else than Christ alone, with whatever show of wisdom they may otherwise be puffed up. For as he is the *end of the law*, (Rom. x. 4,) so he is the head—the sum—in fine, the consummation—of all spiritual doctrine.

In the *second* place, he intimates that his doctrine respecting Christ had not been variable, or ambiguous, so as to present him from time to time in a new shape after the manner of Proteus;[2] as some persons make it their sport to make changes upon him,[3] just as if they were tossing a ball to and fro with their hand, simply for the purpose of displaying their dexterity. Others, with a view to procure the favour of men, present him under various forms, while there is still another class, that inculcate one day what on the next they retract through fear. Such was not Paul's Christ, nor can that of any true apostle[4] be such. Those, accordingly, have no ground to boast that they are ministers of Christ, who paint him in various colours with a view to their own advantage. For he alone is the true Christ, in whom there appears that uniform and unvarying *yea*, which Paul declares to be characteristic of him.

20. *For all the promises of God.*—Here again he shows how firm and unvarying the preaching of Christ ought to be,

[1] "Des calomniateurs et mesdisans;"—"By calumniators and slanderers."

[2] "En sorte qu'il l'ait transfiguré, maintenant en vne sorte, tantost en vne autre, comme les Poëtes disent que Proteus se transformoit en diuerses sortes;"—"So as to present him in different shapes, now in one form, then in another, as the poets say that Proteus transferred himself into different shapes." The following poets (among others) make mention of the "shape-changing" Proteus:—*Virgil*, (Georg. iv. 387); *Ovid*, (Met. viii. 730); *Horace*, (Sat. ii. 3, 71, Ep. I. i. 90.) See CALVIN on John, vol. ii. p. 256, *n.* 1.—*Ed.*

[3] "En toutes manieres;"—"In every way."

[4] "Celui de tous vrais et fideles ministres;"—"That of all true and faithful ministers."

inasmuch as he is the groundwork[1] of *all the promises of God.* For it were worse than absurd to entertain the idea that he, in whom *all the promises of God* are established, is like one that wavers.[2] Now though the statement is general, as we shall see ere long, it is, notwithstanding, accommodated to the circumstances of the case in hand, with the view of confirming the certainty of Paul's doctrine. For it is not simply of the gospel in general that he treats, but he honours more especially his own gospel with this distinction. "If the promises of God are sure and well-founded, my preaching also must of necessity be sure, inasmuch as it contains nothing but Christ, in whom they are all established." As, however, in these words he means simply that he preached a gospel that was genuine, and not adulterated by any foreign additions,[3] let us keep in view this general doctrine, that all the promises of God rest upon Christ alone as their support—a sentiment that is worthy of being kept in remembrance, and is one of the main articles of our faith. It depends, however, on another principle—that it is only in Christ that God the Father is propitious to us. Now the promises are testimonies of his fatherly kindness towards us. Hence it follows, that it is in him alone that they are fulfilled.

The promises, I say, are testimonies of Divine grace: for although God shows kindness even to the unworthy, (Luke vi. 35,) yet when promises are given in addition to his acts of kindness, there is a special reason—that in them he declares himself to be a Father. *Secondly*, we are not qualified for enjoying the promises of God, unless we have received the remission of our sins, which we obtain through Christ. *Thirdly*, the promise, by which God adopts us to himself as his sons, holds the first place among them all. Now the

[1] "Le fondement et la fermete;"—"The foundation and security."

[2] "Que celuy en qui toutes les promesses de Dieu sont establies et ratifices, fust comme vn homme chancelant et inconstant;"—"That he, in whom all the promises of God are established and ratified, should be like a man that is wavering and unsteady."

[3] "Il a presché le vray et pur Evangile, et sans y auoir rien adiousté qu'il ait corrompu ou falsifié;"—"He preached the true and pure gospel, and without having added to it anything that had corrupted or adulterated it."

way of glorying in men does not stand in the way of our glorying in God alone. Now he instructs the Corinthians, that it is of the greatest importance for themselves that they should acknowledge him to be a faithful, and not a merely pretended, servant of Christ; because, in the event of their withdrawing from him, they would deprive themselves of the highest glory. In these words he reproves their fickleness, inasmuch as they voluntarily deprived themselves of the highest glory, by listening too readily to the spiteful and envious.

In the day of the Lord. By this I understand the last day, which will put an end to all the fleeting[1] glories of this world. He means, then, that the glorying of which he is now speaking is not evanescent, as those things are that glitter in the eyes of men, but is abiding and stable, inasmuch as it will remain until the day of Christ. For *then* will Paul enjoy the triumph of the many victories that he had obtained under Christ's auspices, and will lead forth in splendour all the nations that have, by means of his ministry, been brought under Christ's glorious yoke; and the Church of the Corinthians will glory in having been founded and trained up by the services of so distinguished an Apostle.

15. And in this confidence I was minded to come unto you before, that ye might have a second benefit;

15. Et hac fiducia volui primum ad vos venire, ut secundam[2] gratiam haberetis, et per vos transire in Macedoniam:

16. And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.

16. Et rursum e Macedonia venire ad vos, et a vobis deduci in Iudæam.

17. When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay?

17. Hoc igitur quum animo propositum haberem, nuncubi levitate usus sum? aut quæ cogito, secundum carnem cogito? ut sit apud me Etiam, etiam: et Non, non.

18. But *as* God *is* true, our word toward you was not yea and nay.

18. Fidelis Deus, quod sermo noster apud vos non fuit Etiam et non.

19. For the Son of God, Jesus Christ, who was preached among

19. Dei enim Filius Iesus Christus in vobis per nos praedicatus, per

[1] "Vaines et caduques;"—"Empty and fading."
[2] "Seconde, *ou double*;"—"Second, *or double*."

you by us, *even* by me, and Silvanus, and Timotheus, was not yea and nay, but in him was yea.

20. For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us.

me, et Silvanum, et Timotheum, non fuit Etiam et non: sed Etiam fuit in ipso.

20. Quæcunque enim sunt Dei promissiones, in illo sunt Etiam: quare et per ipsum sit Amen Deo ad gloriam per nos.

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That ye might have a second benefit. The *first* benefit had been this—that he had devoted himself for the entire period of *a year and six months* (Acts xviii. 11) to the work of gaining them to the Lord; the *second* was their being confirmed, by means of his coming to them, in the faith which they had once received, and being stirred up by his sacred admonitions to make farther progress. Of this latter benefit the Corinthians had deprived themselves, inasmuch as they had not allowed the apostle to come to them. They were paying, therefore, the penalty of their own fault, and they had no ground for imputing any blame to Paul. If any one, however, prefers, with Chrysostom, to take χάριν (*benefit*) as used instead of χαράν, (*joy,*) I do not much object to it.[1] The former interpretation, however, is more simple.

17. *Did I use fickleness?* There are two things, more especially, that prevent the purposes of men from being carried into effect, or their promises from being faithfully performed.

[1] "Most modern Commentators explain the χάριν *gift* or *benefit;* but the ancient Commentators, and some modern ones, as Wolf and Schleus, *gratification* for χαράν. It should seem to mean *benefit* generally, every spiritual advantage, or gratification from his society, imparted by his presence."—*Bloomfield. One* MS. reads χαράν. *Kypke,* who renders χάριν *joy,* adduces instances in support of this meaning of χάρις, though acknowledged to be unusual, from *Plutarch, Polybius,* and *Euripides.* The phrase is rendered in Tyndale's version, (1534,) and also in Cranmer's, (1539,) and Geneva, (1557,) versions—*one pleasure moare.*—*Ed.*

The one is that they make changes upon them almost every hour, and the other is that they are too rash in forming their plans. It is a sign of changeableness to purpose or promise what you almost immediately afterwards regret. With that fault Paul declares he had not been chargeable. "I have not," says he, "through *fickleness* drawn back from the promise that I made." He declares also that he had been on his guard against rashness and misdirected confidence; for such is the way in which I explain the expression—*purpose according to the flesh.* For it is, as I have stated, the common practice of men, as though they were not dependent on God's providence, and were not subject to his will, to determine rashly and presumptuously what they will do. Now God, with the view of punishing this presumption, defeats their plans, so as to prevent them from having a prosperous issue, and in many instances holds up themselves to ridicule.

The expression, it is true, *according to the flesh,* might be extended farther, so as to include all wicked schemes, and such as are not directed to a right end, as for example such as are dictated by ambition, avarice, or any other depraved affection. Paul, however, in my opinion, did not intend here to refer to any thing of that nature, but merely to reprove that rashness which is but too customary on the part of man, and in daily use in the forming of plans. To *purpose,* therefore, *according to the flesh,* is not owning God as our ruler, but, instead of this, being impelled by a rash presumption, which is afterwards justly derided by God, and punished. The apostle, with the view of clearing himself from these faults, proposes a question, as if in the person of his opponents. Hence it is probable, as I have already said,[1] that some unfavourable report had been put in circulation by wicked persons.

That with me there should be yea, yea. Some connect this statement with what goes before, and explain it thus: "As if it were in my power to perform whatever I purpose, as men determine that they will do whatever comes into their mind, and *order their ways,* as Solomon speaks, (Prov. xvi. 1,) while they cannot so much as govern their tongue." And,

[1] See p. 131.

undoubtedly, the words seem to imply this much—that what has been once affirmed must remain fixed, and what has been once denied must never be done. So James in his Epistle (v. 12) says, *Let your yea be yea, and your nay nay, lest ye fall into dissimulation.* Farther, the context would in this way suit exceedingly well as to what goes before. For to *purpose according to the flesh* is this—when we wish that, without any exception, our determinations shall be like oracles.[1] This interpretation, however, does not accord with what immediately follows—*God is faithful*, &c., where Paul makes use of the same form of expression, when he has it in view to intimate, that he had not been unfaithful in his preaching. Now it were absurd, if almost in the same verse he reckoned it as a fault that his yea should be yea, and his nay nay, and yet at the same time laid claim to it as his highest praise. I am aware of what could be said in reply, if any one were disposed to sport himself with subtleties, but I have no relish for anything that is not solid.

I have, therefore, no doubt, that in these words Paul designed to reprove fickleness, although they may seem to be susceptible of another meaning, for the purpose of clearing himself from that calumny—that he was accustomed to promise in words what he failed to perform in deeds.[2] Thus the reiterating of the affirmation and negation will not have the same meaning as in Matt. v. 37 and in James, but will bear this meaning—"that *yea* should with me be in this instance *yea*, and on the other hand, when it pleases me, *nay, nay.*" At the same time it is possible that it may have crept in through the ignorance of transcribers, as the old translation does not redouble the words.[3] However

[1] "Que nos deliberations et conseils soyent comme oracles et reuelations Diuines;"—"That our purposes and plans shall be like oracles and Divine revelations."

[2] "He (the apostle) anticipates and repels a reproach of ἰλαφρία, or '*lightness of purpose*,' in that change of mind, as if he was '*a yea and nay man*,' (SHAKSP.), on whose word no secure reliance could be placed. In the next verse he calls God to witness that his word to them was not '*both yea and nay*;' and in the beginning of the following chapter, he explains to them, that it was for their sakes that he abstained from executing his first intention."—*Penn.*—*Ed.*

[3] The rendering of the Vulgate is as follows: "Ut sit apud me *est* et

this may be, we ought not to be very solicitous as to the words, provided we are in possession of the apostle's intention, which, as I have said, clearly appears from what follows.[1]

18. *God is faithful.* By the term *word* he means doctrine, as is manifest from the reason that he adds, when he says, that the *Son of God, who is preached by him,* is not variable, &c. As to his being always consistent with himself in point of doctrine, and not differing from himself,[2] he intends that by this they shall form a judgment as to his integrity, and in this way he removes every unfavourable suspicion of fickleness or unfaithfulness. It does not, however, necessarily follow, that the man who is faithful in doctrine, is also observant of truth in all his *words.* But as Paul did not reckon it of much importance in what estimation he was held, provided only the majesty of his doctrine remained safe and sound, he, on that account, calls the attention of the Corinthians chiefly to that matter. He intimates, it is true, that he observed in his whole life the same course of fidelity, as the Corinthians had seen in his ministry. He seems, however, as if intentionally, in repelling the calumny, to transfer it from his person to his doctrine, because he was unwilling that his apostleship should be indirectly defamed,

non;"—"That with me there should be *yea* and *nay.*" This reading—τὸ ναὶ καὶ τὸ οὔ, (yea and nay,) is found in one Greek MS., as stated by *Semler. Wiclif,* (1380,) following the Vulgate, reads—"that at me, be *it is* and *it is not.*"—*Ed.*

[1] "It was a proverbial manner among the Jews (see Wet.) of characterizing a man of strict probity and good faith, by saying, 'his *yes* is *yes,* and his *no* is *no*'—that is, you may depend upon his word; as he declares, so it is; and as he promises, so he will do. Our Lord is therefore to be considered here (Matt. v. 37) not as prescribing the precise terms wherein we are to affirm or deny; in which case it would have suited better the simplicity of his style to say barely ναὶ καὶ οὔ (*yea and nay,*) without doubling the words; but as enjoining such an habitual and inflexible regard to truth, as would render swearing unnecessary. That this manner of converting these adverbs into nouns, is in the idiom of the sacred penmen, we have another instance, (2 Cor. i. 20,) 'For all the promises of God in him are *yea,* and in him *Amen.*' (ἐν αὐτῷ τὸ ναὶ καὶ ἐν αὐτῷ τὸ ἀμήν)—that is, *certain and infallible truths.* It is indeed a common idiom of the Greek tongue, to turn by means of the article any of the parts of speech into a noun."—*Campbell on the Gospels,* vol. ii. p. 278.—*Ed.*

[2] "N'a point dit l'vn, puis l'autre;"—"Does not say one thing and then another."

while he was not greatly concerned as to himself in other respects.

But observe, with what zeal he applies himself to this. For he calls God to witness, how simple and pure his preaching was—not ambiguous, not variable, not temporizing. In his oath, too, he connects the truth of God with the truth of his doctrine. "The truth of my preaching is as sure and stable as God is faithful and true." Nor is this to be wondered at, for the word of God, which Isaiah says *endureth for ever*, (Isaiah xl. 8,) is no other than what prophets and apostles published to the world, as Peter explains it. (1 Peter i. 25.) Hence, too, his confidence[1] in denouncing a curse upon angels, if they dared to bring another gospel, one that was at variance with his. (Gal. i. 8.) Who would dare to make the angels of heaven subject to his doctrine, if he had not God as his authority and defence? With such an assurance of a good conscience does it become ministers[2] to be endowed, who mount the pulpit to speak the word in Christ's name—so as to feel assured that their doctrine can no more be overthrown than God himself.

19. *For the Son of God.* Here we have the proof—because his preaching[3] contained nothing but Christ alone, who is the eternal and immutable truth of God. The clause *preached by us* is emphatic. For, as it may be, and often does happen, that Christ is disfigured by the inventions[4] of men, and is adulterated, as it were, by their disguises, he declares that it had not been so as to himself or his associates, but that he had sincerely and with an integrity that was befitting, held forth Christ pure and undisguised. Why it is that he makes no mention of Apollos, while he mentions by name Timotheus and Silvanus, does not exactly appear;

[1] "De là vient aussi que S. Paul est bien si hardi;"—"Hence, too, it comes that St. Paul is so very bold."

[2] "Et annonciateurs de la parolle de Dieu;"—"And heralds of the word of God."

[3] "Il dit donc que sa parolle n'a point este oui et non, c'est à dire variable; pource que sa predication," &c.;—"He says, then, that his word had not been yea and nay, that is to say, variable; because his preaching," &c.

[4] "Et mensonges;"—"And fallacies."

unless the reason be, as is probable, that the more that individuals were assailed by the calumnies of the wicked,[1] he was so much the more careful to defend them.

In these words, however, he intimates that his whole doctrine was summed up in a simple acquaintance with Christ alone, as in reality the whole of the gospel is included in it. Hence those go beyond due limits, who teach anything else than Christ alone, with whatever show of wisdom they may otherwise be puffed up. For as he is the *end of the law*, (Rom. x. 4,) so he is the head—the sum—in fine, the consummation—of all spiritual doctrine.

In the *second* place, he intimates that his doctrine respecting Christ had not been variable, or ambiguous, so as to present him from time to time in a new shape after the manner of Proteus;[2] as some persons make it their sport to make changes upon him,[3] just as if they were tossing a ball to and fro with their hand, simply for the purpose of displaying their dexterity. Others, with a view to procure the favour of men, present him under various forms, while there is still another class, that inculcate one day what on the next they retract through fear. Such was not Paul's Christ, nor can that of any true apostle[4] be such. Those, accordingly, have no ground to boast that they are ministers of Christ, who paint him in various colours with a view to their own advantage. For he alone is the true Christ, in whom there appears that uniform and unvarying *yea*, which Paul declares to be characteristic of him.

20. *For all the promises of God.*—Here again he shows how firm and unvarying the preaching of Christ ought to be,

[1] "Des calomniateurs et mesdisans;"—"By calumniators and slanderers."

[2] "En sorte qu'il l'ait transfiguré, maintenant en vne sorte, tantost en vne autre, comme les Poëtes disent que Proteus se transformoit en diuerses sortes;"—"So as to present him in different shapes, now in one form, then in another, as the poets say that Proteus transferred himself into different shapes." The following poets (among others) make mention of the "shape-changing" Proteus:—*Virgil*, (Georg. iv. 387); *Ovid*, (Met. viii. 730); *Horace*, (Sat. ii. 3, 71, Ep. I. i. 90.) See CALVIN on John, vol. ii. p. 256, *n.* 1.—*Ed.*

[3] "En toutes manieres;"—"In every way."

[4] "Celui de tous vrais et fideles ministres;"—"That of all true and faithful ministers."

inasmuch as he is the groundwork[1] of *all the promises of God.* For it were worse than absurd to entertain the idea that he, in whom *all the promises of God* are established, is like one that wavers.[2] Now though the statement is general, as we shall see ere long, it is, notwithstanding, accommodated to the circumstances of the case in hand, with the view of confirming the certainty of Paul's doctrine. For it is not simply of the gospel in general that he treats, but he honours more especially his own gospel with this distinction. "If the promises of God are sure and well-founded, my preaching also must of necessity be sure, inasmuch as it contains nothing but Christ, in whom they are all established." As, however, in these words he means simply that he preached a gospel that was genuine, and not adulterated by any foreign additions,[3] let us keep in view this general doctrine, that all the promises of God rest upon Christ alone as their support—a sentiment that is worthy of being kept in remembrance, and is one of the main articles of our faith. It depends, however, on another principle—that it is only in Christ that God the Father is propitious to us. Now the promises are testimonies of his fatherly kindness towards us. Hence it follows, that it is in him alone that they are fulfilled.

The promises, I say, are testimonies of Divine grace: for although God shows kindness even to the unworthy, (Luke vi. 35,) yet when promises are given in addition to his acts of kindness, there is a special reason—that in them he declares himself to be a Father. *Secondly,* we are not qualified for enjoying the promises of God, unless we have received the remission of our sins, which we obtain through Christ. *Thirdly,* the promise, by which God adopts us to himself as his sons, holds the first place among them all. Now the

[1] "Le fondement et la fermete;"—"The foundation and security."

[2] "Que celuy en qui toutes les promesses de Dieu sont establies et ratifices, fust comme vn homme chancelant et inconstant;"—"That he, in whom all the promises of God are established and ratified, should be like a man that is wavering and unsteady."

[3] "Il a presché le vray et pur Evangile, et sans y auoir rien adiousté qu'il ait corrompu ou falsifié;"—"He preached the true and pure gospel, and without having added to it anything that had corrupted or adulterated it."

cause and root of adoption is Christ; because God is not a Father to any that are not members and brethren of his only-begotten Son. Everything, however, flows out from this source—that, while we are without Christ, we are hated by God rather than favourably regarded, while at the same time God promises us everything that he does promise, because he loves us. Hence it is not to be wondered if Paul here teaches, that all the promises of God are ratified and confirmed in Christ.

It is asked, however, whether they were feeble or powerless, previously to Christ's advent; for Paul seems to speak here of Christ as *manifested in the flesh.* (1 Tim. iii. 16.) I answer, that all the promises that were given to believers from the beginning of the world were founded upon Christ. Hence Moses and the Prophets, in every instance in which they treat of reconciliation with God, of the hope of salvation, or of any other favour, make mention of him, and discourse at the same time respecting his coming and his kingdom. I say again, that the promises under the Old Testament were fulfilled to the pious, in so far as was advantageous for their welfare; and yet it is not less true, that they were in a manner suspended until the advent of Christ, through whom they obtained their true accomplishment. And in truth, believers themselves rested upon the promises in such a way, as at the same time to refer the true accomplishment of them to the appearing of the Mediator, and suspended their hope until that time. In fine, if any one considers what is the fruit of Christ's death and resurrection, he will easily gather from this, in what respect the promises of God have been sealed and ratified in him, which would otherwise have had no sure accomplishment.

Wherefore, also, through him let there be Amen. Here also the Greek manuscripts do not agree, for some of them have it in one continued statement—*As many promises of God as there are, are in him Yea, and in him Amen to the glory of God through us.*[1] The different reading, however,

[1] "The most ancient MSS. and versions read the verse thus:—ὅσαι γὰρ ἐπαγγελίαι Θεοῦ, ἐν αὐτῷ τὸ ναί· διὸ καὶ δι' αὐτοῦ, τοῦ Ἀμήν, τῷ Θεῷ πρὸς

which I have followed, is easier, and contains a fuller meaning. For as he had said, that, in Christ, God has confirmed the truth of all his promises, so now he teaches us, that it is our duty to acquiesce in this ratification. This we do, when, resting upon Christ by a sure faith, we subscribe and *set our seal that God is true*, as we read in John iii. 33, and that with a view to his glory, as this is the end to which everything should be referred. (Eph. i. 13, and Rom. iii. 4.)

The other reading, I confess, is the more common one, but as it is somewhat meagre, I have not hesitated to prefer the one that contains the fuller meaning, and, besides, is much better suited to the context. For Paul reminds the Corinthians of their duty—to utter their *Amen* in return, after having been instructed in the simple truth of God. If, however, any one is reluctant to depart from the other reading, there must, in any case, be an exhortation deduced from it[1] to a mutual agreement in doctrine and faith.

21. Now he which stablisheth us with you in Christ, and hath anointed us, *is* God;

22. Who hath also sealed us, and given the earnest of the Spirit in our hearts.

21. Qui autem confirmat nos vobiscum in Christo, et qui unxit nos, Deus est:

22. Qui et obsignavit nos, et dedit arrhabonem Spiritus in cordibus nostris.

God, indeed, is always true and steadfast in his promises, and has always his *Amen*, as often as he speaks. But as for us, such is our vanity, that we do not utter our Amen in return, except when he gives a sure testimony in our hearts by his word. This he does by his Spirit. That is what Paul means here. He had previously taught, that this is a befitting harmony—when, on the one hand, *the calling of God is without repentance*, (Rom. xi. 29,) and we, in our turn, with an unwavering faith, accept of the blessing of adoption that is held out to us. That God remains steadfast to his promise is not surprising; but to keep pace with God in

δοξαν δι' ἡμῶν;"—"For all the promises of God are in him yea; because they are, through him, who is the AMEN, to the glory of God by us."—*Penn.*

[1] "Qu'il scache tousiours qu'il en faut tirer vne exhortation;"—"Let him always know this—that we must deduce from it an exhortation."

the steadfastness of our faith in return—*that* truly is not in man's power.[1] He teaches us, also, that God cures our weakness or defect, (as they term it,) when, by correcting our belief, he confirms us by his Spirit. Thus it comes, that we glorify him by a firm steadfastness of faith. He associates himself, however, with the Corinthians, expressly for the purpose of conciliating their affections the better, with a view to the cultivation of unity.[2]

21. *Who hath anointed us.* He employs different terms to express one and the same thing. For along with *confirmation*, he employs the terms *anointing* and *sealing*, or, by this twofold metaphor,[3] he explains more distinctly what he had previously stated without a figure. For God, by pouring down upon us the heavenly grace of the Spirit, does, in this manner, *seal* upon our hearts the certainty of his own word. He then introduces a *fourth* idea—that the Spirit has been given to us as an *earnest*—a similitude which he frequently makes use of, and is also exceedingly appropriate.[4] For as the Spirit, in bearing witness of our adoption, is our security, and, by confirming the faith of the promises, is the *seal* (σφραγὶς), so it is on good grounds that he is called an *earnest*,[5] because it is owing to him, that the covenant of God is ratified on both sides, which would, but for this, have hung in suspense.[6]

[1] " D'apporter de nostre costé vne correspondance mutuelle à la vocation de Dieu en perseuerant constamment en la foy;"—" To maintain on our part a mutual correspondence to the call of God by persevering steadfastly in the faith."

[2] " Expressement afin de les gaigner et attirer a vraye vnite;"—" Expressly for the purpose of gaining them over and drawing to a true unity."

[3] " Par les deux mots qui sont dits par metaphore et similitude;"—" By these two words which are employed by way of metaphor and similitude."

[4] " Ἀρραβών and the Latin *arrhabo* are derived from the Hebrew ערבן, (*gnarabon*)—a pledge or earnest; *i.e.*, a part of any price agreed on, and *paid down* to ratify the engagement; German, *Hand-gift*."—*Bloomfield.* " The word appears to have passed, probably as a commercial term, out of the Hebrew or Phenician into the western languages."—*Gesenius.*—*Ed.*

[5] " If God having once given this *earnest*, should not also give the rest of the inheritance, he should undergoe the losse of his earnest, as Chrysostome most elegantly and soundly argueth."—*Leigh's* Annotations.—*Ed.*

[6] " A *seal* was used for different purposes: to mark a person's property, to secure his treasures, or to authenticate a deed. In the *first* sense, the

Here we must notice, in the *first* place, the relation[1] which Paul requires between the gospel of God and our faith; for as every thing that God says is more than merely certain, so he wishes that this should be established in our minds by a firm and sure assent. *Secondly*, we must observe that, as an assurance of this nature is a thing that is above the capacity of the human mind, it is the part of the Holy Spirit to confirm within us what God promises in his word. Hence it is that he has those titles of distinction—the *Anointing*, the *Earnest*, the *Comforter*, and the *Seal*. In the *third* place we must observe, that all that have not the Holy Spirit as a witness, so as to return their *Amen* to God, when calling them to an assured hope of salvation, do on false grounds assume the name of Christians.

23. Moreover, I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

24. Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

23. Ego autem testem invoco Deum in animam meam, quod parcens vobis nondum venerim Corinthum.

24. Non quod dominemur fidei vestrae, sed adiutores sumus[2] gaudii vestri: fide enim statis.

CHAPTER II.

1. But I determined this with myself, that I would not come again to you in heaviness.

2. For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

CAPUT II.

1. Decreveram autem hoc in me ipso, non amplius venire in tristitia ad vos.[3]

2. Si enim ego contristo vos: et quis est qui me exhilaret, nisi is qui erit tristitia affectus ex me?

23. *I call God for a witness.* He now begins to assign

Spirit distinguishes believers as the peculiar people of God; in the *second*, he guards them as his precious jewels; in the *third*, he confirms or ratifies their title to salvation. . . . An *earnest* is a part given as a security for the future possession of the whole. The Holy Ghost is the *earnest* of the heavenly inheritance, because he begins that holiness in the soul which will be perfected in heaven, and imparts those joys which are foretastes of its blessedness."—*Dick's Theology*, vol. iii. pp. 524, 525.—*Ed.*

[1] " La correspondance mutuelle;"—" The mutual correspondence."

[2] " Nous sommes adiuteurs de vostre ioye; ou, *nous aidons* à;"—" We are helpers of your joy, or, *we aid*."

[3] " De ne venir à vous derechef auec tristesse, ou, *pour vous apporter fascherie*;"—" Not to come again to you in sorrow, or, *to cause you distress*."

a reason for his change of purpose; for hitherto he has merely repelled calumny. When, however, he says that *he spared them*, he indirectly throws back the blame upon them, and thus shows them that it would be unfair if he were put to grief through their fault, but that it would be much more unfair if they should permit this; but most of all unfair if they should give their assent to so base a calumny, as in that case they would be substituting in their place an innocent person, as if he had been guilty of their sin. Now he *spared* them in this respect, that if he had come he would have been constrained to reprove them more severely, while he wished rather that they should of their own accord repent previously to his arrival, that there might be no occasion for a harsher remedy,[1] which is a signal evidence of more than paternal lenity. For how much forbearance there was in shunning this necessity, when he had just ground of provocation!

He makes use, also, of an oath, that he may not seem to have contrived something to serve a particular purpose. For the matter in itself was of no small importance, and it was of great consequence that he should be entirely free from all suspicion of falsehood and pretence. Now there are two things that make an oath lawful and pious—the occasion and the disposition. The *occasion* I refer to is, where an oath is not employed rashly, that is, in mere trifles, or even in matters of small importance, but only where there is a call for it. The *disposition* I refer to is, where there is not so much regard had to private advantage, as concern felt for the glory of God, and the advantage of the brethren. For this end must always be kept in view, that our oaths may promote the honour of God, and promote also the advantage of our neighbours in a matter that is befitting.[2]

The form of the oath must also be observed—*first*, that he calls God to witness; and, *secondly*, that he says *upon my soul*. For in matters that are doubtful and obscure, where

[1] "Remede plus aspre et rigoureux;"—"A harsher and more rigorous remedy."

[2] "Moyennant que ce soit en chose iuste et raisonable;"—"Provided it is in a matter that is just and reasonable."

man's knowledge fails, we have recourse to God, that he, who alone is truth, may bear testimony to the truth. But the man that appeals to God as his witness, calls upon him at the same time to be an avenger of perjury, in the event of his declaring what is false. This is what is meant by the phrase *upon my soul.* "I do not object to his inflicting punishment upon me, if I am guilty of falsehood." Although, however, this is not always expressed in so many words, it is, notwithstanding, to be understood. For *if we are unfaithful, God remaineth faithful and will not deny himself.* (2 Tim. ii. 13.) He will not suffer, therefore, the profanation of his name to go unpunished.

24. *Not that we exercise dominion.* He anticipates an objection that might be brought forward. "What! Do you then act so tyrannically[1] as to be formidable in your very look? Such were not the gravity of a Christian pastor, but the cruelty of a savage tyrant." He answers this objection first *indirectly,* by declaring that matters are not so; and afterwards *directly,* by showing that the very circumstance, that he had been constrained to treat them more harshly, was owing to his fatherly affection. When he says that he does not *exercise dominion over their faith,* he intimates, that such a power is unjust and intolerable—nay more, is tyranny in the Church. For faith ought to be altogether exempt, and to the utmost extent free, from the yoke of men. We must, however, observe, who it is that speaks, for if ever there was a single individual of mortals, that had authority to claim for himself such a *dominion,* Paul assuredly was worthy of such a privilege. Yet he acknowledges,[2] that it does not belong to him. Hence we infer, that faith owns no subjection except to the word of God, and that it is not at all in subjection to human control.[3]

[1] "Es-tu si insupportable, et si orgueilleux?"—"Are you so insufferable and so proud?"

[2] "Il confesse franchement;"—"He frankly confesses."

[3] The views here expressed by CALVIN are severely animadverted upon in the following terms by the Romanists, in the Annotations appended to the Rheims version of the New Testament: "CALVIN and his seditious sectaries with other like which *despise dominion,* as St. Jude describeth such, would by this place deliver themselves from all yoke of spiritual Magistrates and Rulers: namely, that they be subject to no man touching

Erasmus has observed in his Annotations, that by supplying the Greek particle ἕνεκα, it may be understood in this way—*Not that we exercise dominion over you—with respect to your faith*—a rendering which amounts almost to the same thing. For he intimates, that there is no spiritual dominion, except that of God only. This always remains a settled point—pastors have no peculiar *dominion* over men's consciences,[1] inasmuch as they are ministers, *not lords.* (1 Pet. v. 3.)

What then does he leave to himself and others? He calls them *helpers of their joy*—by which term I understand *happiness.* At the same time he employs the term *joy* as opposed to the terror which tyrants awaken through means of their cruelty, and also false prophets,[2] resembling tyrants, that *rule with rigour and authority,* as we read in Ezekiel xxxiv. 4. He argues from contraries, that he did by no means usurp dominion over the Corinthians, inasmuch as he endeavoured rather to maintain them in the possession of a peace that was free, and full of joy.

their faith, or for the examination and trial of their doctrine, but to God and his word only. And no marvel that the malefactors and rebels of the Church would come to no tribunal but God's, that so they may remain unpunished at least during this life. For though the Scriptures plainely condemne their heresies, yet they could writhe themselves out by false glosses, constructions, corruptions, and denials of the bookes to be canonical, if there were no lawes or judicial sentences of men to rule and represse them." To these statements Dr. Fulke in his elaborate work in refutation of the errors of Popery, (Lond. 1601,) p. 559, appropriately replies as follows: "This is nothing els but a lewd and senselesse slander of CALVIN and vs, that we despise lordship, because we will not be subiect to the tyranny of Antichrist, that would be Lord of our faith, and arrogateth vnto himselfe auctoritie to make new articles of fayth, which have no ground or warrant in the word of God. But CALVIN did willingly acknowledge all auctoritie of the ministers of the Church, which the Scripture doth allow unto them, and both practised, and submitted himselfe to the discipline of the Church, and the lawful gouernours thereof, although he would not yield unto the tyrannicall yoke of the Pope, who is neither soueraigne of the Church, nor any true member of the same. Yea, CALVIN and we submit ourselves, not only to the auctoritie of the Church, but also of the Ciuile Magistrates to be punished, if we shall be found to teach or doe any thing contrary to the doctrine of faith, receyued and approved by the Church, whereas the Popish clergy, in causes of religion, will not be subject to the temporal gouernors, judgement, and correction."—*Ed.*

[1] "Que les Pasteurs et Evesques n'ont point de iurisdiction propre sur les consciences;"—"That Pastors and Bishops have no peculiar jurisdiction over consciences."

[2] "Et les faux-apostres aussi;"—"And false Apostles also."

For by faith ye stand. As to the reason why he adds this, others either pass it over altogether in silence, or they do not explain it with sufficient distinctness. For my part, I am of opinion that he here again argues from contraries. For if the nature and effect of faith be such that we lean, in order that we may *stand*,[1] it is absurd to speak of faith as being subject to men. Thus he removes that unjust dominion, with which, he had a little before declared, he was not chargeable.

CHAPTER II.

1. *But I had determined.* Whoever it was that divided the chapters, made here a foolish division. For now at length the Apostle explains, in what manner he had *spared* them. "I had determined," says he, "not to come to you any more in sorrow," or in other words, to occasion you sorrow by my coming. For he had come once by an Epistle, by means of which he had severely pained them. Hence, so long as they had not repented, he was unwilling to come to them, lest he should be constrained to grieve them again, when present with them, for he chose rather to give them longer time for repentance.[2] The word ἔκρινα (*I determined*) must be rendered in the pluperfect tense,[3] for, when assigning a reason for the delay that had occurred, he explains what had been his intention previously.

2. *For if I make you sorry.* Here we have the proof of the foregoing statement. No one willingly occasions sorrow to himself. Now Paul says, that he has such a fellow-feeling with the Corinthians,[4] that he cannot feel joyful, unless he sees them happy. Nay more, he declares that they were

[1] "Afin que nous demeurions fermes;"—"In order that we may remain secure."

[2] "De se repentir et amender;"—"For repentance and amendment."

[3] "Et de faict il faut necessairement traduire, *l'auoye deliberé*: non pas, *l'ay deliberé*;"—"And indeed we must necessarily render it—*I had determined*: not *I have determined*."

[4] "C'est à dire vne telle conuenance et conionction de nature et d'affections, entre luy et les Corinthiens;"—"That is to say, such an agreement and connection of nature and affections between him and the Corinthians."

the source and the authors of his joy—which they could not be, if they were themselves sorrowful. If this disposition prevail in pastors, it will be the best restraint, to keep them back from alarming with terrors those minds, which they ought rather to have encouraged by means of a cheerful affability. For from this arises an excessively morose harshness[1]—so that we do not rejoice in the welfare of the Church, as were becoming.

3. And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all.

4. For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

5. But if any have caused grief, he hath not grieved me, but in part; that I may not overcharge you all.

3. Et scripseram vobis hoc, ne veniens tristitiam super tristitiam haberem, a quibus oportebat me gaudere: fiduciam habens de vobis omnibus, quod meum gaudium vestrum omnium sit.

4. Ex multa enim afflictione et angustia cordis scripsi vobis per multas lacrimas: non ut contristaremini, sed ut caritatem cognoscerctis, quam habeo abundantius erga vos.

5. Si quis autem contristavit, non me contristavit, sed ex parte: ut ne vos omnes gravem.

3. *I had written to you.* As he had said a little before, that he delayed coming to them, in order that he *might not come a second time in sorrow* and with severity, (ver. 1,) so now also he lets them know, that he came the first time in sadness by an Epistle, that they might not have occasion to feel this severity when he was present with them. Hence they have no ground to complain of that former sadness, in which he was desirous to consult their welfare. He goes even a step farther, by stating that, when writing, he did not wish to occasion them grief, or to give any expression of displeasure, but, on the contrary, to give proof of his attachment and affection towards them. In this way, if there was any degree of keenness in the Epistle, he does not merely soften it, but even shows amiableness and suavity. When, however, he confesses afterwards, what he here denies, he appears to contradict himself. I answer, that there is no inconsistency, for he does not come afterwards to confess, that it

[1] "La seuerite trop grande et chagrin;"—"An excessive severity and chagrin."

was his ultimate object to *grieve* the Corinthians, but that this was the means, by which he endeavoured to conduct them to true joy. Previously, however, to his stating this, he speaks here simply as to his design. He passes over in silence, or delays mentioning for a little the means, which were not so agreeable.

Having confidence. This confidence he exercises towards the Corinthians, that they may thus in their turn be persuaded of his friendly disposition. For he that hates, is envious; but where joy is felt in common, there must in that case be perfect love.[1] If, however, the Corinthians are not in accordance with Paul's opinion and judgment as to them, they shamefully disappoint him.

4. *For out of much affliction.* Here he brings forward another reason with the view of softening the harshness which he had employed. For those who smilingly take delight in seeing others weep, inasmuch as they discover thereby their cruelty, cannot and ought not to be borne with. Paul, however, declares that his feeling was very different. "Intensity of grief," says he, "has extorted from me every thing that I have written." Who would not excuse, and take in good part what springs from such a temper of mind, more especially as it was not on his own account or through his own fault, that he suffered grief, and farther, he does not give vent to his grief, with the view of lightning himself by burdening them, but rather, for the purpose of shewing his affection for them? On these accounts, it did not become the Corinthians to be offended at this somewhat severe reproof.

He adds, *tears*—which, in a man that is brave and magnanimous are a token of intense grief. Hence we see, from what emotions of mind pious and holy admonitions and reproofs must of necessity proceed. For there are many noisy reprovers, who, by declaiming, or rather, fulminating against vices, display a surprising ardour of zeal, while in the mean time they are at ease in their mind,[2] so that it might seem

[1] "Il faut bien dire que l'amitie y est entiere;"—"We cannot but say that there is entire friendship."

[2] "Ils ne s'en soucient point, et n'en sont nullement touchez;"—"They feel no concern as to it, and are in no degree affected by it."

as if they exercised their throat and sides[1] by way of sport. It is, however, the part of a pious pastor, to weep within himself, before he calls upon others to weep:[2] to feel tortured in silent musings, before he shows any token of displeasure; and to keep within his own breast more grief, than he causes to others. We must, also, take notice of Paul's tears, which, by their abundance, shew tenderness of heart, but it is of a more heroical character than was the iron-hearted hardness of the Stoics.[3] For the more tender the affections of love are, they are so much the more praiseworthy.

The adverb *more abundantly* may be explained in a comparative sense; and, in that case, it would be a tacit complaint—that the Corinthians do not make an equal return in respect of affection, inasmuch as they love but coldly one by whom they are ardently loved. I take it, however, in a more simple way, as meaning that Paul commends his affection towards them, in order that this assurance may soften down every thing of harshness that might be in his words.

5. *But if any one.* Here is a *third* reason with the view of alleviating the offence—that he had grief in common with them, and that the occasion of it came from another quarter. "We have," says he, "been alike grieved, and another is to blame for it." At the same time he speaks of that person, too, somewhat mildly, when he says, *if any one*—not affirming the thing, but rather leaving it in suspense. This passage, however, is understood by some, as if Paul meant to say: "He that has given me occasion of grief, has given offence to you also; for you ought to have felt grieved along with me, and yet I have been left almost to grieve alone For I do not wish to say so absolutely—*that I may not put the blame upon you all.*" In this way the second clause would contain a correction of the first. Chrysostom's exposition, however, is much more suitable; for he reads it as one con-

[1] "En criant;"—"In crying."

[2] There can be little doubt that our author had here in his eye the celebrated sentiment of *Horace*, in his "Ars Poetica," l. 102—"Si vis me flere, dolendum primum ipsi tibi;"—"If you would have me weep, weep first yourself."—*Ed.*

[3] "Qui vouloyent apparoistre comme insensibles;"—"Who wished to seem as if they were devoid of feeling."

tinued sentence—"*He hath not grieved me alone, but almost all of you.* And as to my saying *in part*, I do so in order that I may not *bear too hard upon him.*"[1] I differ from Chrysostom merely in the clause *in part*, for I understand it as meaning *in some measure.* I am aware, that Ambrose understands it as meaning—part of the saints, inasmuch as the Church of the Corinthians was divided; but that is more ingenious than solid.

6. Sufficient to such a man *is* this punishment, which *was inflicted* of many.

7. So that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such an one should be swallowed up with overmuch sorrow.

8. Wherefore I beseech you, that ye would confirm *your* love toward him.

9. For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

10. To whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it* in the person of Christ;

11. Lest Satan should get an advantage of us: for we are not ignorant of his devices.

6. Sufficit ei, qui talis est, correctio, quæ illi contigit a pluribus.

7. Ut potius e diverso debeatis condonare, et consolari: ne forte abundantiori tristitia absorbeatur, qui eiusmodi est.

8. Quamobrem obsecro vos, ut confirmetis erga eum caritatem.

9. Nam in hoc etiam scripseram vobis, ut probationem vestri cognoscerem: an ad omnia obedientes sitis.

10. Cui autem condonatis, etiam ego: etenim cui condonavi, si quid condonavi, propter vos condonavi in conspectu Christi.

11. Ut ne occupemur a Satana: non enim cogitationes eius ignoramus.

6. *Sufficient.* He now extends kindness even to the man who had sinned more grievously than the others, and on whose account his anger had been kindled against them all, inasmuch as they had connived at his crime. In his showing indulgence even to one who was deserving of severer punishment, the Corinthians have a striking instance to convince them, how much he disliked excessive harshness. It is true, that he does not act this part merely for the sake of the Corinthians, but because he was naturally of a for-

[1] "The words may be rendered: 'But if any one (meaning the incestuous person) have occasioned sorrow, he hath not so much grieved *me*, as, in some measure (that I may not bear too hard upon him) all of *you*.' . . . Ἐπιβαρῶ must, with the Syr. version and Emmerling, be taken intransitively, in the sense—'ne quid gravius dicam,' (that I may not say anything too severe,) *i.e.*, 'ne dicam nos solos,' (that I may not say—us alone.) Of this sense of ἐπιβαρεῖν τινι, to *bear hard upon*, two examples are adduced by Wetstein from Appian."—*Bloomfield.*—*Ed.*

giving temper; but still, in this instance of mildness, the Corinthians could not but perceive his remarkable kindness of disposition. In addition to this, he does not merely show himself to be indulgent, but exhorts others to receive him into favour, in the exercise of the same mildness.

Let us, however, consider these things a little more minutely. He refers to the man who had defiled himself by an incestuous marriage with his mother-in-law. As the iniquity was not to be tolerated, Paul had given orders, that the man should be excommunicated. He had, also, severely reproved the Corinthians, because they had so long given encouragement to that enormity[1] by their dissimulation and patient endurance. It appears from this passage, that he had been brought to repentance, after having been admonished by the Church. Hence Paul gives orders, that he be forgiven, and that he be also supported by consolation.

This passage ought to be carefully observed, as it shows us, with what equity and clemency the discipline of the Church ought to be regulated, in order that there may not be undue severity. There is need of strictness, in order that the wicked may not be rendered more daring by impunity, which is justly pronounced an allurement to vice. But on the other hand, as there is a danger of the person, who is chastised, becoming dispirited, moderation must be used as to this—so that the Church shall be prepared to extend forgiveness, so soon as she is fully satisfied as to his penitence. In this department, I find a lack of wisdom on the part of the ancient bishops; and indeed they ought not to be excused, but on the contrary, we ought rather to mark their error, that we may learn to avoid it. Paul is satisfied with the repentance of the offender, that a reconciliation may take place with the Church. They, on the other hand, by making no account of his repentance, have issued out canons as to repentance during three years, during seven years, and in some cases during life. By these they exclude poor unhappy men from the fellowship of the Church. And, in this

[1] "De ce qu'ils auoyent si longuement nourri ce mal-heureux en son peche;"—"Because they had so long encouraged that unhappy man in his sin."

way, the offender is either alienated the more from the Church, or[1] is induced to practise hypocrisy. But even if the enactment were more plausible in itself, this consideration would, in my view, be enough to condemn it—that it is at variance with the rule of the Holy Spirit, which the Apostle here prescribes.

7. *Lest such an one should be swallowed up by overmuch sorrow.* The end of excommunication, so far as concerns the power of the offender, is this: that, overpowered with a sense of his sin, he may be humbled in the sight of God and the Church, and may solicit pardon with sincere dislike and confession of guilt. The man who has been brought to this, is now more in need of consolation, than of severe reproof. Hence, if you continue to deal with him harshly, it will be—not discipline, but cruel domineering. Hence we must carefully guard against pressing them beyond this limit.[2] For nothing is more dangerous, than to give Satan a handle, to tempt an offender to despair. Now we furnish Satan with arms in every instance, in which we leave without consolation those, who are in good earnest affected with a view of their sin.

9. *For I had written to you also for this purpose.* He anticipates an objection, that they might bring forward. "What then did you mean, when you were so very indignant, because we had not inflicted punishment upon him? From being so stern a judge, to become all at once a defender—is not this indicative of a man, that wavers between conflicting dispositions?"[3] This idea might detract greatly from Paul's authority; but he answers, that he has obtained what he asked, and that he was therefore satisfied, so that he must now give way to compassion. For, their carelessness having been corrected, there was nothing to hinder their lifting up the man by their clemency, when now prostrate and downcast.[4]

[1] "Ou pour le moins;"—"Or at least."

[2] "Plus qu'il est yci demonstré;"—"Beyond what is here pointed out."

[3] "D'vn homme inconstant, et qui est mené de contraires affections;"—"Of a man that is unsteady, and is influenced by conflicting dispositions."

[4] "Ce poure homme le voyans bien confus et abbatu;"—"This poor man, on seeing him much abashed and overcome."

10. *To whom ye forgive.* That he might the more readily appease them, he added his vote in support of the pardon extended by them.[1] "Do not hesitate to forgive: I promise that I shall confirm whatever you may have done, and I already subscribe your sentence of forgiveness." *Secondly,* he says that he does this *for their sake;* and that too, sincerely and cordially. He had already shown how desirous he was, that the man's welfare should be consulted: he now declares, that he grants this willingly to the Corinthians.

Instead of the expression *in the sight of Christ,* some prefer *person,*[2] because Paul in that reconciliation was in the room of Christ,[3] and did in a manner represent his person.[4] I am, however, more inclined to understand him as declaring, that he forgives sincerely and without any pretence. For he is accustomed to employ this phrase to express pure and undisguised rectitude. If, however, any one prefers the former interpretation, it is to be observed that the *person of Christ* is interposed, because there is nothing that ought to incline us more to the exercise of mercy.

11. *That we may not be taken advantage of by Satan.* This may be viewed as referring to what he had said previously respecting excessive sorrow. For it is a most wicked[5] fraud of Satan, when depriving us of all consolation, he swallows us up, as it were, in a gulf of despair; and such is the explanation that is given of it by Chrysostom. I prefer, however, to view it as referring to Paul and the Corinthians. For there was a twofold danger, that beset them from the stratagems of Satan—in the event of their being excessively harsh and rigorous, or, on the other hand, in case of dissension arising among them. For it very frequently happens,

[1] "A ce pecheur;"—"To this offender."

[2] "Aucuns aiment mieux dire, En la personne de Christ;"—"Some prefer to say, In the person of Christ."

[3] "Estoit comme lieutenant de Christ;"—"Was as it were Christ's lieutenant."

[4] Raphelius, in his Semicent. Annot., quotes a passage from Eusebius, (Hist. Eccl. lib. iii. cap. 38,) in which he makes mention of the Epistle of Clement, ἣν ἐκ προσώπου τῆς Ῥωμαίων Ἐκκλησίας τῇ Κορινθίων διεπέμψατο— "which he wrote in the *name* of the Church of the Romans to that of the Corinthians."—*Ed.*

[5] "Tres dangereuse;"—"Very dangerous."

that, under colour of zeal for discipline, a Pharisaical rigour creeps in, which hurries on the miserable offender to ruin, instead of curing him. It is rather, however, in my opinion, of the *second* danger that he speaks; for if Paul had not to some extent favoured the wishes of the Corinthians, Satan would have prevailed by kindling strife among them.

For we are not ignorant of his devices. That is, "We know, from being warned of it by the Lord, that one stratagem to which he carefully has recourse is, that when he cannot ruin us by open means, he surprises us when off our guard by making a secret attack.[1] As, then, we are aware that he makes an attack upon us by indirect artifices, and that he assails us by secret machinations, we must look well before us, and carefully take heed that he may not, from some quarter, do us injury. He employs the word *devices* in the sense in which the Hebrews make use of the term זִמָּה, (*zimmah,*) but in a bad sense,[2] as meaning artful schemes and machinations, which ought not to be unknown to believers, and will not be so, provided they give themselves up to the guidance of God's Spirit. In short, as God warns us, that Satan employs every means to impose upon us, and, in addition to this, shows us by what methods he may practise imposture upon us, it is our part to be on the alert, that he may have not a single chink to creep through.

12. Furthermore, when I came to Troas to *preach* Christ's gospel, and a door was opened unto me of the Lord,

13. I had no rest in my spirit, because I found not Titus my brother; but taking my leave of them, I went from thence into Macedonia.

14. Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

12. Porro quum venissem Troadem in Evangelium Christi; etiam ostio mihi aperto in Domino,

13. Non habui relaxationem spiritui meo, eo quod non inveneram Titum fratrem meum; sed illis valedicens profectus sum in Macedoniam.

14. Deo autem gratia, qui semper triumphare nos facit in Christo; et odorem cognitionis eius manifestat per nos in omni loco.

[1] The reader will find the same sentiment expressed more fully by CALVIN, in the Argument on the First Epistle to the Corinthians, vol. i. p. 38.—*Ed.*

[2] The Hebrew term זִמָּה, (*zimmah,*) is used in a bad sense, (as meaning *a wicked device,*) in Prov. xxi. 27, and xxiv. 9. The word employed by the apostle—νοήματα—is made use of by Homer, (Iliad x. 104, xviii. 328,) as meaning *schemes* or *devices.*—*Ed.*

15. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish.

16. To the one *we are* the savour of death unto death; and to the other the savour of life unto life. And who *is* sufficient for these things?

17. For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

15. Quia Christi suavis odor sumus Deo, in iis qui salvi fiunt, et in iis qui pereunt.

16. His quidem odor mortis in mortem, illis vero odor vitae in vitam; et ad haec quis idoneus?

17. Non enim sumus quemadmodum multi, adulterantes sermonem Dei: sed tanquam ex sinceritate, tanquam ex Deo, in conspectu Dei in Christo loquimur.[1]

12. *When I had come to Troas.* By now mentioning what he had been doing in the mean time, in what places he had been, and what route he had pursued in his journeyings, he more and more confirms what he had said previously as to his coming to the Corinthians. He says that he had come to Troas from Ephesus for the sake of the gospel, for he would not have proceeded in that direction, when going into Achaia, had he not been desirous to pass through Macedonia. As, however, he did not find Titus there, whom he had sent to Corinth, and by whom he ought to have been informed respecting the state of that Church, though he might have done much good there, and though he had an opportunity presented to him, yet, he says, setting everything aside, he came to Macedonia, desirous to see Titus. Here is an evidence of a singular degree of attachment to the Corinthians, that he was so anxious respecting them, that he ***had no rest*** anywhere, even when a large prospect of usefulness presented itself, until he had learned the state of their affairs. Hence it appears why it was that he delayed his coming. He did not wish to come to them until he had learned the state of their affairs. Hence it appears, why it was that he delayed his coming. He did not wish to come to them, until he had

[1] " Car nous ne sommes point comme plusieurs, corrompans la parolle de Dieu: ains nous parlons comme en purete, et comme de par Dieu, deuant Dieu en Christ, *ou*, Car nous ne faisons pas traffique de la parolle de Dieu, comme *font* plusieurs, ains nous parlons touchant Christ, *ou selon Christ*, comme en integrite, et comme de par Dieu, deuant Dieu;"—" For we are not as many, corrupting the word of God; but we speak, as in purity, and as from God, before God in Christ; *or*, For we do not make traffic of the word of God, as many *do;* but we speak concerning Christ, *or according to Christ*, as in integrity, and as from God, before God."

first had a conversation with Titus. He afterwards learned from the report brought him by Titus, that matters were at that time not yet ripe for his coming to them. Hence it is evident, that Paul loved the Corinthians so much, that he accommodated all his journeyings and long circuits to their welfare, and that he had accordingly come to them later than he had promised—not from having, in forgetfulness of his promise, rashly changed his plan, or from having been carried away by some degree of *fickleness*, (2 Cor. i. 17,) but because delay was more profitable for them.

A door also having been opened to me. We have spoken of this metaphor when commenting on the last chapter of the First Epistle. (1 Cor. xvi. 9.) Its meaning is, that an opportunity of promoting the gospel had presented itself.[1] For as an opportunity of entering is furnished when the *door is opened*, so the servants of the Lord make advances when an opportunity is presented. The *door is shut*, when no prospect of usefulness is held out. Now as, on the door being shut, it becomes us to enter upon a new course, rather than by farther efforts to weary ourselves to no purpose by useless labour, so where an opportunity presents itself of edifying, let us consider that by the hand of God a door is opened to us for introducing Christ there, and let us not withhold compliance with so kind an indication from God.[2]

It may seem, however, as if Paul had erred in this—that disregarding, or at least leaving unimproved, an opportunity that was placed within his reach, he betook himself to Macedonia. "Ought he not rather to have applied himself to the work that he had in hand, than, after making little more

[1] Elsner, when commenting on 1 Cor. xvi. 9, "*a great door and effectual is opened*," after quoting a variety of passages from Latin and Greek authors, in which a corresponding metaphor is employed, observes that Rabbinical writers employ in the same sense the term פתח, (*phethach,*) *a gate*. Thus Raschi, when speaking of the question proposed to Hagar by the angel, (*Whence camest thou?* Gen. xvi. 8,) remarks: "Noverat id (angelus) sed (interrogavit) ut פתח, *januam*, ei daret colloquendi;"—"He (the angel) knew this, but (he proposed the question) that he might afford her an *opportunity* of speaking to him."—*Ed.*

[2] "Ne refusons point de nous employer en ce que nous pourrons seruir, quand nous voyons que Dieu nous y inuite si liberalement;"—"Let us not refuse to employ ourselves in rendering what service we can, when we see that God invites us so kindly."

the source and the authors of his joy—which they could not be, if they were themselves sorrowful. If this disposition prevail in pastors, it will be the best restraint, to keep them back from alarming with terrors those minds, which they ought rather to have encouraged by means of a cheerful affability. For from this arises an excessively morose harshness[1]—so that we do not rejoice in the welfare of the Church, as were becoming.

3. And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all.

4. For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

5. But if any have caused grief, he hath not grieved me, but in part; that I may not overcharge you all.

3. Et scripseram vobis hoc, ne veniens tristitiam super tristitiam haberem, a quibus oportebat me gaudere: fiduciam habens de vobis omnibus, quod meum gaudium vestrum omnium sit.

4. Ex multa enim afflictione et angustia cordis scripsi vobis per multas lacrimas: non ut contristaremini, sed ut caritatem cognoscerctis, quam habeo abundantius erga vos.

5. Si quis autem contristavit, non me contristavit, sed ex parte: ut ne vos omnes gravem.

3. *I had written to you.* As he had said a little before, that he delayed coming to them, in order that he *might not come a second time in sorrow* and with severity, (ver. 1,) so now also he lets them know, that he came the first time in sadness by an Epistle, that they might not have occasion to feel this severity when he was present with them. Hence they have no ground to complain of that former sadness, in which he was desirous to consult their welfare. He goes even a step farther, by stating that, when writing, he did not wish to occasion them grief, or to give any expression of displeasure, but, on the contrary, to give proof of his attachment and affection towards them. In this way, if there was any degree of keenness in the Epistle, he does not merely soften it, but even shows amiableness and suavity. When, however, he confesses afterwards, what he here denies, he appears to contradict himself. I answer, that there is no inconsistency, for he does not come afterwards to confess, that it

[1] "La seuerite trop grande et chagrin;"—"An excessive severity and chagrin."

was his ultimate object to *grieve* the Corinthians, but that this was the means, by which he endeavoured to conduct them to true joy. Previously, however, to his stating this, he speaks here simply as to his design. He passes over in silence, or delays mentioning for a little the means, which were not so agreeable.

Having confidence. This confidence he exercises towards the Corinthians, that they may thus in their turn be persuaded of his friendly disposition. For he that hates, is envious; but where joy is felt in common, there must in that case be perfect love.[1] If, however, the Corinthians are not in accordance with Paul's opinion and judgment as to them, they shamefully disappoint him.

4. *For out of much affliction.* Here he brings forward another reason with the view of softening the harshness which he had employed. For those who smilingly take delight in seeing others weep, inasmuch as they discover thereby their cruelty, cannot and ought not to be borne with. Paul, however, declares that his feeling was very different. "Intensity of grief," says he, "has extorted from me every thing that I have written." Who would not excuse, and take in good part what springs from such a temper of mind, more especially as it was not on his own account or through his own fault, that he suffered grief, and farther, he does not give vent to his grief, with the view of lightning himself by burdening them, but rather, for the purpose of shewing his affection for them? On these accounts, it did not become the Corinthians to be offended at this somewhat severe reproof.

He adds, *tears*—which, in a man that is brave and magnanimous are a token of intense grief. Hence we see, from what emotions of mind pious and holy admonitions and reproofs must of necessity proceed. For there are many noisy reprovers, who, by declaiming, or rather, fulminating against vices, display a surprising ardour of zeal, while in the mean time they are at ease in their mind,[2] so that it might seem

[1] "Il faut bien dire que l'amitie y est entiere;"—"We cannot but say that there is entire friendship."

[2] "Ils ne s'en soucient point, et n'en sont nullement touchez;"—"They feel no concern as to it, and are in no degree affected by it."

as if they exercised their throat and sides[1] by way of sport. It is, however, the part of a pious pastor, to weep within himself, before he calls upon others to weep:[2] to feel tortured in silent musings, before he shows any token of displeasure; and to keep within his own breast more grief, than he causes to others. We must, also, take notice of Paul's tears, which, by their abundance, shew tenderness of heart, but it is of a more heroical character than was the iron-hearted hardness of the Stoics.[3] For the more tender the affections of love are, they are so much the more praiseworthy.

The adverb *more abundantly* may be explained in a comparative sense; and, in that case, it would be a tacit complaint—that the Corinthians do not make an equal return in respect of affection, inasmuch as they love but coldly one by whom they are ardently loved. I take it, however, in a more simple way, as meaning that Paul commends his affection towards them, in order that this assurance may soften down every thing of harshness that might be in his words.

5. *But if any one.* Here is a *third* reason with the view of alleviating the offence—that he had grief in common with them, and that the occasion of it came from another quarter. "We have," says he, "been alike grieved, and another is to blame for it." At the same time he speaks of that person, too, somewhat mildly, when he says, *if any one*—not affirming the thing, but rather leaving it in suspense. This passage, however, is understood by some, as if Paul meant to say: "He that has given me occasion of grief, has given offence to you also; for you ought to have felt grieved along with me, and yet I have been left almost to grieve alone For I do not wish to say so absolutely—*that I may not put the blame upon you all.*" In this way the second clause would contain a correction of the first. Chrysostom's exposition, however, is much more suitable; for he reads it as one con-

[1] "En criant;"—"In crying."

[2] There can be little doubt that our author had here in his eye the celebrated sentiment of *Horace*, in his "Ars Poetica," l. 102—"Si vis me flere, dolendum primum ipsi tibi;"—"If you would have me weep, weep first yourself."—*Ed.*

[3] "Qui vouloyent apparoistre comme insensibles;"—"Who wished to seem as if they were devoid of feeling."

tinued sentence—"*He hath not grieved me alone, but almost all of you.* And as to my saying *in part*, I do so in order that I may not *bear too hard upon him.*"[1] I differ from Chrysostom merely in the clause *in part*, for I understand it as meaning *in some measure.* I am aware, that Ambrose understands it as meaning—part of the saints, inasmuch as the Church of the Corinthians was divided; but that is more ingenious than solid.

6. Sufficient to such a man *is* this punishment, which *was inflicted* of many.

7. So that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such an one should be swallowed up with overmuch sorrow.

8. Wherefore I beseech you, that ye would confirm *your* love toward him.

9. For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

10. To whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it* in the person of Christ;

11. Lest Satan should get an advantage of us: for we are not ignorant of his devices.

6. Sufficit ei, qui talis est, correctio, quæ illi contigit a pluribus.

7. Ut potius e diverso debeatis condonare, et consolari: ne forte abundantiori tristitia absorbeatur, qui eiusmodi est.

8. Quamobrem obsecro vos, ut confirmetis erga eum caritatem.

9. Nam in hoc etiam scripseram vobis, ut probationem vestri cognoscerem: an ad omnia obedientes sitis.

10. Cui autem condonatis, etiam ego: etenim cui condonavi, si quid condonavi, propter vos condonavi in conspectu Christi.

11. Ut ne occupemur a Satana: non enim cogitationes eius ignoramus.

6. *Sufficient.* He now extends kindness even to the man who had sinned more grievously than the others, and on whose account his anger had been kindled against them all, inasmuch as they had connived at his crime. In his showing indulgence even to one who was deserving of severer punishment, the Corinthians have a striking instance to convince them, how much he disliked excessive harshness. It is true, that he does not act this part merely for the sake of the Corinthians, but because he was naturally of a for-

[1] "The words may be rendered: 'But if any one (meaning the incestuous person) have occasioned sorrow, he hath not so much grieved *me*, as, in some measure (that I may not bear too hard upon him) all of *you*.' . . . Ἐπιβαρῶ must, with the Syr. version and Emmerling, be taken intransitively, in the sense—'ne quid gravius dicam,' (that I may not say anything too severe,) *i.e.*, 'ne dicam nos solos,' (that I may not say—us alone.) Of this sense of ἐπιβαρεῖν τινι, to *bear hard upon*, two examples are adduced by Wetstein from Appian."—*Bloomfield.*—*Ed.*

giving temper; but still, in this instance of mildness, the Corinthians could not but perceive his remarkable kindness of disposition. In addition to this, he does not merely show himself to be indulgent, but exhorts others to receive him into favour, in the exercise of the same mildness.

Let us, however, consider these things a little more minutely. He refers to the man who had defiled himself by an incestuous marriage with his mother-in-law. As the iniquity was not to be tolerated, Paul had given orders, that the man should be excommunicated. He had, also, severely reproved the Corinthians, because they had so long given encouragement to that enormity[1] by their dissimulation and patient endurance. It appears from this passage, that he had been brought to repentance, after having been admonished by the Church. Hence Paul gives orders, that he be forgiven, and that he be also supported by consolation.

This passage ought to be carefully observed, as it shows us, with what equity and clemency the discipline of the Church ought to be regulated, in order that there may not be undue severity. There is need of strictness, in order that the wicked may not be rendered more daring by impunity, which is justly pronounced an allurement to vice. But on the other hand, as there is a danger of the person, who is chastised, becoming dispirited, moderation must be used as to this—so that the Church shall be prepared to extend forgiveness, so soon as she is fully satisfied as to his penitence. In this department, I find a lack of wisdom on the part of the ancient bishops; and indeed they ought not to be excused, but on the contrary, we ought rather to mark their error, that we may learn to avoid it. Paul is satisfied with the repentance of the offender, that a reconciliation may take place with the Church. They, on the other hand, by making no account of his repentance, have issued out canons as to repentance during three years, during seven years, and in some cases during life. By these they exclude poor unhappy men from the fellowship of the Church. And, in this

[1] "De ce qu'ils auoyent si longuement nourri ce mal-heureux en son peche;"—"Because they had so long encouraged that unhappy man in his sin."

way, the offender is either alienated the more from the Church, or[1] is induced to practise hypocrisy. But even if the enactment were more plausible in itself, this consideration would, in my view, be enough to condemn it—that it is at variance with the rule of the Holy Spirit, which the Apostle here prescribes.

7. *Lest such an one should be swallowed up by overmuch sorrow.* The end of excommunication, so far as concerns the power of the offender, is this: that, overpowered with a sense of his sin, he may be humbled in the sight of God and the Church, and may solicit pardon with sincere dislike and confession of guilt. The man who has been brought to this, is now more in need of consolation, than of severe reproof. Hence, if you continue to deal with him harshly, it will be—not discipline, but cruel domineering. Hence we must carefully guard against pressing them beyond this limit.[2] For nothing is more dangerous, than to give Satan a handle, to tempt an offender to despair. Now we furnish Satan with arms in every instance, in which we leave without consolation those, who are in good earnest affected with a view of their sin.

9. *For I had written to you also for this purpose.* He anticipates an objection, that they might bring forward. "What then did you mean, when you were so very indignant, because we had not inflicted punishment upon him? From being so stern a judge, to become all at once a defender—is not this indicative of a man, that wavers between conflicting dispositions?"[3] This idea might detract greatly from Paul's authority; but he answers, that he has obtained what he asked, and that he was therefore satisfied, so that he must now give way to compassion. For, their carelessness having been corrected, there was nothing to hinder their lifting up the man by their clemency, when now prostrate and downcast.[4]

[1] "Ou pour le moins;"—"Or at least."

[2] "Plus qu'il est yci demonstré;"—"Beyond what is here pointed out."

[3] "D'vn homme inconstant, et qui est mené de contraires affections;"—"Of a man that is unsteady, and is influenced by conflicting dispositions."

[4] "Ce poure homme le voyans bien confus et abbatu;"—"This poor man, on seeing him much abashed and overcome."

10. *To whom ye forgive.* That he might the more readily appease them, he added his vote in support of the pardon extended by them.[1] "Do not hesitate to forgive: I promise that I shall confirm whatever you may have done, and I already subscribe your sentence of forgiveness." *Secondly,* he says that he does this *for their sake;* and that too, sincerely and cordially. He had already shown how desirous he was, that the man's welfare should be consulted: he now declares, that he grants this willingly to the Corinthians.

Instead of the expression *in the sight of Christ,* some prefer *person,*[2] because Paul in that reconciliation was in the room of Christ,[3] and did in a manner represent his person.[4] I am, however, more inclined to understand him as declaring, that he forgives sincerely and without any pretence. For he is accustomed to employ this phrase to express pure and undisguised rectitude. If, however, any one prefers the former interpretation, it is to be observed that the *person of Christ* is interposed, because there is nothing that ought to incline us more to the exercise of mercy.

11. *That we may not be taken advantage of by Satan.* This may be viewed as referring to what he had said previously respecting excessive sorrow. For it is a most wicked[5] fraud of Satan, when depriving us of all consolation, he swallows us up, as it were, in a gulf of despair; and such is the explanation that is given of it by Chrysostom. I prefer, however, to view it as referring to Paul and the Corinthians. For there was a twofold danger, that beset them from the stratagems of Satan—in the event of their being excessively harsh and rigorous, or, on the other hand, in case of dissension arising among them. For it very frequently happens,

[1] "A ce pecheur;"—"To this offender."

[2] "Aucuns aiment mieux dire, En la personne de Christ;"—"Some prefer to say, In the person of Christ."

[3] "Estoit comme lieutenant de Christ;"—"Was as it were Christ's lieutenant."

[4] Raphelius, in his Semicent. Annot., quotes a passage from Eusebius, (Hist. Eccl. lib. iii. cap. 38,) in which he makes mention of the Epistle of Clement, ἣν ἐκ προσώπου τῆς Ρωμαίων Ἐκκλησίας τῇ Κορινθίων διετυπώσατο—"which he wrote in the *name* of the Church of the Romans to that of the Corinthians."—*Ed.*

[5] "Tres dangereuse;"—"Very dangerous."

that, under colour of zeal for discipline, a Pharisaical rigour creeps in, which hurries on the miserable offender to ruin, instead of curing him. It is rather, however, in my opinion, of the *second* danger that he speaks; for if Paul had not to some extent favoured the wishes of the Corinthians, Satan would have prevailed by kindling strife among them.

For we are not ignorant of his devices. That is, "We know, from being warned of it by the Lord, that one stratagem to which he carefully has recourse is, that when he cannot ruin us by open means, he surprises us when off our guard by making a secret attack.[1] As, then, we are aware that he makes an attack upon us by indirect artifices, and that he assails us by secret machinations, we must look well before us, and carefully take heed that he may not, from some quarter, do us injury. He employs the word *devices* in the sense in which the Hebrews make use of the term זִמָּה, (*zimmah,*) but in a bad sense,[2] as meaning artful schemes and machinations, which ought not to be unknown to believers, and will not be so, provided they give themselves up to the guidance of God's Spirit. In short, as God warns us, that Satan employs every means to impose upon us, and, in addition to this, shows us by what methods he may practise imposture upon us, it is our part to be on the alert, that he may have not a single chink to creep through.

12. Furthermore, when I came to Troas to *preach* Christ's gospel, and a door was opened unto me of the Lord,

13. I had no rest in my spirit, because I found not Titus my brother; but taking my leave of them, I went from thence into Macedonia.

14. Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

12. Porro quum venissem Troadem in Evangelium Christi; etiam ostio mihi aperto in Domino,

13. Non habui relaxationem spiritui meo, eo quod non inveneram Titum fratrem meum; sed illis valedicens profectus sum in Macedoniam.

14. Deo autem gratia, qui semper triumphare nos facit in Christo; et odorem cognitionis eius manifestat per nos in omni loco.

[1] The reader will find the same sentiment expressed more fully by CALVIN, in the Argument on the First Epistle to the Corinthians, vol. i. p. 38.—*Ed.*

[2] The Hebrew term זִמָּה, (*zimmah,*) is used in a bad sense, (as meaning *a wicked device,*) in Prov. xxi. 27, and xxiv. 9. The word employed by the apostle—νοήματα—is made use of by Homer, (Iliad x. 104, xviii. 328,) as meaning *schemes* or *devices.*—*Ed.*

ing against arrogance, for he confesses, that to discharge the office of a good Apostle[1] to Christ is a thing that exceeds all human power, and thus he ascribes the praise to God. Others think, that he takes notice of the small number of good ministers. I am of opinion, that there is an implied contrast that is shortly afterwards expressed. "Profession, it is true, is common, and many confidently boast; but to have the reality, is indicative of a rare and distinguished excellence.[2] I claim nothing for myself, but what will be discovered to be in me, if trial is made." Accordingly, as those, who hold in common the office of instructor, claim to themselves indiscriminately the title, Paul, by claiming to himself a peculiar excellence, separates himself from the herd of those, who had little or no experience of the influence of the Spirit.

17. *For we are not.* He now contrasts himself more openly with the false apostles, and that by way of amplifying, and at the same time, with the view of excluding them from the praise that he had claimed to himself. "It is on good grounds," says he, "that I speak in honourable terms of my apostleship, for I am not afraid of being convicted of vanity, if proof is demanded. But many on false grounds arrogate the same thing to themselves, who will be found to have nothing in common with me. For they *adulterate the word of the Lord*, which I dispense with the greatest faithfulness and sincerity for the edification of the Church." I do not think it likely, however, that those, who are here reproved, preached openly wicked or false doctrines; but am rather of opinion, that they corrupted the right use of doctrine, for the sake either of gain or of ambition, so as utterly to deprive it of energy. This he terms *adulterating*. Erasmus prefers to render it—*cauponari—huckstering*.[3] The Greek word καπηλεύειν is taken from retailers, or tavern-

[1] "Loyale et fidele Apostre;"—"A loyal and faithful Apostle."

[2] "C'est vne vertu excellente, et bien clair semee;"—"It is a distinguished excellence, and very thin sown."

[3] "Erasme l'a traduit par vn autre mot Latin que moy, qui vient d'vn mot qui signifie tauernier;"—"Erasmus has rendered it by a Latin word different from what I have used—derived from a word that signifies a tavern-keeper."

keepers, who are accustomed to adulterate their commodities, that they may fetch a higher price. I do not know whether the word *cauponari* is used in that sense among the Latins.[1]

It is, indeed, certain from the corresponding clause, that Paul intended to express here—corruption of doctrine—not as though they had revolted from the truth, but because they presented it under disguise, and not in its genuine purity. For the doctrine of God is corrupted in two ways. It is corrupted in a *direct* way, when it is mixed up with falsehood and lies, so as to be no longer the pure and genuine doctrine of God, but is falsely commended under that title. It is corrupted *indirectly*, when, although retaining its purity, it is turned hither and thither to please men, and is disfigured by unseemly disguises, by way of hunting after favour. Thus there will be found some, in whose doctrine there will be no impiety detected, but as they hunt after the applauses of the world by making a display of their acuteness and eloquence, or are ambitious of some place, or gape for *filthy lucre*, (1 Tim. iii. 8,) or are desirous by some means or other to rise, they, nevertheless, corrupt the doctrine itself by wrongfully abusing it, or making it subservient to their depraved inclinations. I am, therefore, inclined to retain the word *adulterate*, as it expresses better what ordinarily happens in the case of all that play with the sacred word of God, as with a ball, and transform it according to their own convenience.[2] For it must necessarily be, that

[1] *Raphelius* adduces a passage from Herodotus, (lib. iii. page 225,) in which, when speaking of Darius Hystaspes, who first exacted tribute from the Persians, he says that the Persians said, "ὁς Δαρεῖος μὲν ἦν κάπηλος, ὅτι ἐκαπήλευε πάντα τὰ πρήγματα,"—"that Darius was a huckster, for he *made gain* of everything." Herodian (lib. vi. cap. 11) uses the expression, 'Εἰρήνην χρυσίου καπηλεύοντες,"—"Making peace *for money*." The phrase, *Cauponari bellum*, is employed in a similar sense by Cicero (Off. i. 12) as meaning, "to make war *for money*." In Isaiah i. 22, the Septuagint version reads as follows: "Οἱ κάπηλοί σου μισγοῦσι τὸν οἶνον ὕδατι;"—"Thy vintners mix the wine with water." Κάπηλος, as Dr. Bloomfield shows by two passages from Plato, properly means a *retail-dealer*, one who deals at second hand. "The κάπηλοι," he observes, "were *petty chapmen*, (and that chiefly in eatables or drinkables,) exactly corresponding to our hucksters."—*Ed.*

[2] The reader will find this class of persons referred to at greater length by CALVIN, when commenting on 2 Cor. i. 19. (See p. 135.)—*Ed.*

they degenerate from the truth, and preach a sort of artificial and spurious Gospel.

But as of sincerity. The word *as* here is superfluous, as in many other places.[1] In contrast with the corruption that he had made mention of, he makes use, first of all, of the term *sincerity*, which may be taken as referring to the manner of preaching, as well as to the disposition of the mind. I approve rather of the latter. *Secondly*, he places in contrast with it a faithful and conscientious dispensation of it, inasmuch as he faithfully delivers to the Church from hand to hand,[2] as they say, the Gospel which God had committed to him, and had given him in charge. *Thirdly*, he subjoins to this a regard to the Divine presence. For whoever has the three following things, is in no danger of forming the purpose of corrupting the word of God. The *first* is—that we be actuated by a true zeal for God. The *second* is—that we bear in mind that it is his business that we are transacting, and bring forward nothing but what has come from him. The *third* is—that we consider, that we do nothing of which he is not the witness and spectator, and thus learn to refer every thing to his judgment.

In Christ means *according to Christ.* For the rendering of Erasmus, *By Christ*, is foreign to Paul's intention.[3]

CHAPTER III.

1. Do we begin again to commend ourselves? or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you?

2. Ye are our epistle written in our hearts, known and read of all men:

1. Incipimus rursum nos ipsos commendare? numquid, sicuti quidam, commendaticiis epistolis opus habemus ad vos? aut commendaticiis a vobis?

2. Epistola nostra vos estis, scripta in cordibus nostris, quæ cognoscitur et legitur ab omnibus hominibus.

[1] Thus in Acts xvii. 14, we read that the brethren sent away Paul to go (ὡς ἐπὶ τὴν θάλασσαν) *as* to the sea, where ὡς (*as*) is redundant, in accordance with various instances cited by *Wetstein* from *Pausanias* and *Arrian* of the very same expression.—*Ed.*

[2] See CALVIN on the Corinthians, vol. i. pp. 150, 373, and vol. ii. p. 9.

[3] The expression is rendered by Dr. Bloomfield, "In the name of Christ, as his legates."—*Ed.*

3. *Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart.

3. Dum palam fit, vos esse Epistolam Christi, subministratam a nobis, scriptam non atramento, sed Spiritu Dei vivi: non in tabulis lapideis, sed in tabulis cordis carneis.[1]

1. *Do we begin.* It appears that this objection also was brought forward against him—that he was excessively fond of publishing his own exploits, and brought against him, too, by those who were grieved to find that the fame, which they were eagerly desirous to obtain, was effectually obstructed in consequence of his superior excellence. They had already, in my opinion, found fault with the former Epistle, on this ground, that he indulged immoderately in commendations of himself. To *commend* here means to boast foolishly and beyond measure, or at least to recount one's own praises in a spirit of ambition. Paul's calumniators had a plausible pretext—that it is a disgusting[2] and odious thing in itself for one to be the trumpeter of his own praises. Paul, however, had an excuse on the ground of necessity, inasmuch as he gloried, only because he was shut up to it. His design also raised him above all calumny, as he had nothing in view but that the honour of his apostleship might remain unimpaired for the edification of the Church; for had not Christ's honour been infringed upon, he would readily have allowed to pass unnoticed what tended to detract from his own reputation. Besides, he saw that it was very much against the Corinthians, that his authority was lessened among them. In the first place, therefore, he brings forward their calumny, letting them know that he is not altogether ignorant as to the kind of talk, that was current among them.

Have we need? The answer is suited (to use a common expression) to the person rather than to the thing, though we shall find him afterwards saying as much as was required in reference to the thing itself. At present, however, he reproves their malignity, inasmuch as they were displeased,

[1] "Tables de cœur de chair; *ou*, tables charnelles du cœur; *ou*, tables du cœur *qui sont* de chair;"—"Tables of heart of flesh; *or*, fleshly tables of the heart; *or*, tables of the heart *which are* of flesh."

[2] "Mal sonnante aux aureilles;"—"Sounding offensively to the ears."

if he at any time reluctantly, nay even when they themselves constrained him, made mention of the grace that God had bestowed upon him, while they were themselves begging in all quarters for epistles, that were stuffed entirely with flattering commendations. He says that he has no need of commendation in words, while he is abundantly commended by his deeds. On the other hand, he convicts them of a greedy desire for glory, inasmuch as they endeavoured to acquire favour through the suffrages of men.[1] In this manner, he gracefully and appropriately repels their calumny. We must not, however, infer from this, that it is absolutely and in itself wrong to receive recommendations,[2] provided you make use of them for a good purpose. For Paul himself recommends many; and this he would not have done had it been unlawful. Two things, however, are required here—*first*, that it be not a recommendation that is elicited by flattery, but an altogether unbiassed testimony;[3] and *secondly*, that it be not given for the purpose of procuring advancement for the individual, but simply that it may be the means of promoting the advancement of Christ's kingdom. For this reason, I have observed, that Paul has an eye to those who had assailed him with calumnies.

2. *Ye are our Epistle.* There is no little ingenuity in his making his own glory hinge upon the welfare of the Corinthians. "So long as you shall remain Christians, I shall have recommendation enough. For your faith speaks my praise, as being *the seal of my apostleship.*" (1 Cor. ix. 2.)

When he says—*written in our hearts*, this may be understood in reference to Silvanus and Timotheus, and in that case the meaning will be: "We are not contented with this praise, that we derive from the thing itself. The recommendations, that others have, fly about before the eyes of

[1] "Par la faueur et recommandation des hommes;"—"By the favour and recommendation of men."

[2] "Letres recommandatoires;"—"Recommendatory letters."

[3] "Enucleatum testimonium;"—"Vn vray tesmoignage rendu d'vn iugement entier auec prudence et en verite;"—"A true testimony, given with solid judgment, with prudence, and with truth." Cicero makes use of a similar expression, which CALVIN very probably had in his eye—"Enucleata suffragia;"—"Votes given judiciously, and with an unbiassed judgment."—(Cic. Planc. 4.)—*Ed.*

men, but this, that *we* have, has its seat in men's consciences." It may also be viewed as referring in part to the Corinthians, in this sense: "Those that obtain recommendations by dint of entreaty, have not in the conscience what they carry about written upon paper, and those that recommend others often do so rather by way of favour than from judgment. We, on the other hand, have the testimony of our apostleship, on this side and on that, engraven on men's hearts."

Which is known and read. It might also be read—"Which is known and *acknowledged*," owing to the ambiguity of the word ἀναγινωσκεσθε,[1] and I do not know but that the latter might be more suitable. I was unwilling, however, to depart from the common rendering, when not constrained to do so. Only let the reader have this brought before his view, that he may consider which of the two renderings is the preferable one. If we render it *acknowledged*, there will be an implied contrast between an epistle that is sure and of unquestionable authority, and such as are counterfeit.[2] And, unquestionably, what immediately follows, is rather on the side of the latter rendering, for he brings forward the *Epistle of Christ*, in contrast with those that are forged and pretended.

3. *Ye are the Epistle of Christ.* Pursuing the metaphor, he says that the Epistle of which he speaks was written by Christ, inasmuch as the faith of the Corinthians was his work. He says that it was *ministered* by him, as if meaning by this, that he had been in the place of ink and pen. In fine, he makes Christ the author and himself the instrument, that calumniators may understand, that it is with Christ that they have to do, if they continue to speak against

[1] CALVIN has had occasion to notice the double signification of this word when commenting on 2 Cor. i. 13. See p. 128. An instance of the ambiguity of the word occurs in Matt. xxiv. 15, where the words ὁ ἀναγινώσκων νοείτω are understood by *Kypke* as the words, not of the evangelist, but of Christ, and as meaning—"He who *recognises* this, (that is, the completion of Daniel's prophecy by the 'abomination of desolation standing where it ought not,') let him take notice and reflect," while most other interpreters consider the words in question as an admonition of the evangelist to the reader—"Let him that readeth *understand* or *take notice*."—*Ed.*

[2] "Celles qui sont attitrees et faites à plaisir;"—"Such as are procured by unfair means, and are made to suit convenience."

if he at any time reluctantly, nay even when they themselves constrained him, made mention of the grace that God had bestowed upon him, while they were themselves begging in all quarters for epistles, that were stuffed entirely with flattering commendations. He says that he has no need of commendation in words, while he is abundantly commended by his deeds. On the other hand, he convicts them of a greedy desire for glory, inasmuch as they endeavoured to acquire favour through the suffrages of men.[1] In this manner, he gracefully and appropriately repels their calumny. We must not, however, infer from this, that it is absolutely and in itself wrong to receive recommendations,[2] provided you make use of them for a good purpose. For Paul himself recommends many; and this he would not have done had it been unlawful. Two things, however, are required here—*first*, that it be not a recommendation that is elicited by flattery, but an altogether unbiassed testimony;[3] and *secondly*, that it be not given for the purpose of procuring advancement for the individual, but simply that it may be the means of promoting the advancement of Christ's kingdom. For this reason, I have observed, that Paul has an eye to those who had assailed him with calumnies.

2. *Ye are our Epistle.* There is no little ingenuity in his making his own glory hinge upon the welfare of the Corinthians. "So long as you shall remain Christians, I shall have recommendation enough. For your faith speaks my praise, as being *the seal of my apostleship.*" (1 Cor. ix. 2.)

When he says—*written in our hearts*, this may be understood in reference to Silvanus and Timotheus, and in that case the meaning will be: "We are not contented with this praise, that we derive from the thing itself. The recommendations, that others have, fly about before the eyes of

[1] "Par la faueur et recommandation des hommes;"—"By the favour and recommendation of men."

[2] "Letres recommandatoires;"—"Recommendatory letters."

[3] "Enucleatum testimonium;"—"Vn vray tesmoignage rendu d'vn iugement entier auec prudence et en verite;"—"A true testimony, given with solid judgment, with prudence, and with truth." Cicero makes use of a similar expression, which CALVIN very probably had in his eye—"Enucleata suffragia;"—"Votes given judiciously, and with an unbiassed judgment."—(Cic. Planc. 4.)—*Ed.*

men, but this, that *we* have, has its seat in men's consciences." It may also be viewed as referring in part to the Corinthians, in this sense: "Those that obtain recommendations by dint of entreaty, have not in the conscience what they carry about written upon paper, and those that recommend others often do so rather by way of favour than from judgment. We, on the other hand, have the testimony of our apostleship, on this side and on that, engraven on men's hearts."

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him[1] with malignity. What follows is intended to increase the authority of that *Epistle.* The second clause,[2] however, has already a reference to the comparison that is afterwards drawn between the law and the gospel. For he takes occasion from this shortly afterwards, as we shall see, to enter upon a comparison of this nature. The antitheses here employed—*ink* and *Spirit, stones* and *heart*—give no small degree of weight to his statements, by way of amplification. For in drawing a contrast between *ink* and the *Spirit* of God, and between *stones* and *heart,* he expresses more than if he had simply made mention of the *Spirit* and the *heart,* without drawing any comparison.

Not on tables of stone. He alludes to the promise that is recorded in Jer. xxxi. 31, and Ezek. xxxvii. 26, concerning the grace of the New Testament. *I will make,* says he, *a new covenant with them, not such as I had made with their fathers; but I will write my laws upon their hearts, and engrave them on their inward parts.* Farther, *I will take away the stony heart from the midst of thee, and I will give thee a heart of flesh, that thou mayest walk in my precepts.* (Ezek. xxxvi. 26, 27.) Paul says, that this blessing was accomplished through means of his preaching. Hence it abundantly appears, that he is a faithful minister of the New Covenant—which is a legitimate testimony in favour of his apostleship. The epithet *fleshly* is not taken here in a bad sense, but means soft and flexible,[3] as it is contrasted with *stony,* that is, hard and stubborn, as is the heart of man by nature, until it has been subdued by the Spirit of God.[4]

4. And such trust have we through Christ to God-ward:

5. Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God.

4. Fiduciam autem eiusmodi per Christum habemus erga Deum:

5. Non quod idonei simus ex nobis ad cogitandum quicquam, tanquam ex nobis: sed facultas nostra ex Deo est.

[1] "De son apostre;"—"Against his apostle."

[2] "Le dernier membre de la sentence;"—"The last clause of the sentence."

[3] "Vn cœur docile et ployable, ou aisé à ranger;"—"A heart that is teachable and flexible, or easy to manage."

[4] "Jusques à ce qu'il soit donté et amolli par le sainct Esprit;"—"Until it has been tamed and softened by the Holy Spirit."

6. Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

7. But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away:

8. How shall not the ministration of the Spirit be rather glorious?

9. For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory.

10. For even that which was made glorious, had no glory in this respect, by reason of the glory that excelleth.

11. For if that which is done away *was* glorious, much more that which remaineth *is* glorious.

6. Qui nos fecit idoneos ministros Novi testamenti,[1] non literae, sed Spiritus: nam litera quidem occidit: Spiritus autem vivificat.

7. Quodsi ministerium mortis in literis insculptum in lapidibus fuit in gloria, ita ut non possent intueri filii Israel in faciem Mosis propter gloriam vultus eius, quæ aboletur:

8. Quomodo non magis ministerium Spiritus erit in gloria?

9. Si enim ministerium damnationis, gloria: quomodo non magis abundet (*vel, excellat*) ministerium iustitiæ in gloria?

10. Etenim quod glorificatum fuit, in hac parte, non fuit glorificatum propter antecellentem gloriam.

11. Si enim quod aboletur, per gloriam: multo magis quod manet, erit in gloria.

4. *And such confidence.* As it was a magnificent commendation, that Paul had pronounced to the honour of himself and his Apostleship, lest he should seem to speak of himself more confidently than was befitting, he transfers the entire glory to God, from whom he acknowledges that he has received everything that he has. "By this boasting," says he, "I extol God rather than myself, *by whose grace I am what I am.*" (1 Cor. xv. 10.) He adds, as he is accustomed to do *by Christ*, because he is, as it were, the channel, through which all God's benefits flow forth to us.

5. *Not that we are competent.*[2] When he thus disclaims all merit, it is not as if he abased himself in merely pretended modesty, but instead of this, he speaks what he truly thinks. Now we see, that he leaves man nothing. For the smallest part, in a manner, of a good work is *thought.* In other words,[3] it has neither the *first* part of the praise, nor

[1] "Du nouueau Testament, *ou, de la nouuelle alliance;*"—"Of the New Testament, *or, of the new covenant.*"

[2] "Non point que soyons suffisans;"—"Not that we are sufficient."

[3] "Pour le moins;"—"At least."

the *second;* and yet he does not allow us even *this.* As it is less to *think* than to *will,* how foolish a part do those act, who arrogate to themselves a right *will,* when Paul does not leave them so much as the power of *thinking* aught![1] Papists have been misled by the term *sufficiency,* that is made use of by the Old Interpreter.[2] For they think to get off by acknowledging that man is not qualified to form good purposes, while in the mean time they ascribe to him a right apprehension of the mind, which, with some assistance from God, may effect something of itself. Paul, on the other hand, declares that man is in want, not merely of *sufficiency of himself,* (αὐτάρκειαν,) but also of *competency* (ἱκανότητα,)[3] which would be equivalent to *idoneitas* (fitness), if such a term were in use among the Latins. He could not, therefore, more effectually strip man bare of every thing good.[4]

6. *Who hath made us competent.*[5] He had acknowledged himself to be altogether useless. Now he declares, that, by the grace of God, he has been qualified[6] for an office, for

[1] See *Institutes,* vol. i. pp. 328, 332.—*Ed.*

[2] Wiclif (1380) following, as he is wont, the *Vulgate,* renders the verse as follows: "Not that we ben sufficiente to thenke ony thing of us as of us: but oure sufficience is of God."—*Ed.*

[3] "La disposition, preparation, et inclination;"—"Disposition, preparation, and inclination."

[4] *Charnock,* in his "Discourse on the Efficient of Regeneration," makes an interesting allusion to CALVIN'S exposition of this verse. "*Thinking,*" says he, "is the lowest step in the ladder of preparation; 'tis the first act of the creature in any rational production; yet this the Apostle doth remove from man, as in every part of it his own act, (2 Cor. iii. 5.) *Not that we are sufficient of ourselves to think any thing as of ourselves, but our sufficiency is of God.* The word signifies—reasoning: no rational act can be done without reasoning; this is not purely our own. We have no sufficiency of ourselves, *as of ourselves,* originally and radically of ourselves, as if we were the author of that sufficiency, either naturally or meritoriously. And CALVIN observes, that the word is not αὐτάρκια, but ἱκανότης—not a *self-ability,* but an *aptitude* or *fitness* to any gracious thought. How can we oblige him by any act, since, in every part of it, it is from him, not from ourselves? For as *thinking* is the first requisite, so it is perpetually requisite to the progress of any rational act, so that every thought in any act, and the whole progress, wherein there must be a whole flood of thoughts, is from the sufficiency of God."—*Charnock's Works,* vol. ii. p. 149.—*Ed.*

[5] "Lequel aussi nous a rendus suffisans ministres;"—"Who also hath made us sufficient ministers."

[6] It is justly observed by *Barnes,* that the rendering in our authorized version—"Who hath made us *able* ministers"—"does not *quite* meet the

which he was previously unqualified. From this we infer its magnitude and difficulty, as it can be undertaken by no one, that has not been previously prepared and fashioned for it by God. It is the Apostle's intention, also, to extol the dignity of the gospel. There is, at the same time, no doubt, that he indirectly exposes the poverty of those, who boasted in lofty terms of their endowments, while they were not furnished with so much as a single drop of heavenly grace.

Not of the letter but of the spirit. He now follows out the comparison between the law and the gospel, which he had previously touched upon. It is uncertain, however, whether he was led into this discussion, from seeing, that there were at Corinth certain perverse[1] devotees of the law, or whether he took occasion from something else to enter upon it. For my part, as I see no evidence, that the false apostles had there confounded the law and the gospel, I am rather of opinion, that, as he had to do with lifeless declaimers, who endeavoured to obtain applause through mere prating,[2] and as he saw, that the ears of the Corinthians were captivated with such glitter, he was desirous to show

force of the original," as it "would seem to imply that Paul regarded himself and his fellow-labourers as men of talents, and of signal ability; and that he was inclined to boast of it," while instead of this "he did not esteem himself *sufficient* for this work in his own strength, (ch. ii. 16; iii. 5); and he here says, that God had made him *sufficient:* not able, talented, learned, but *sufficient*, (ἱκάνωσεν ἡμᾶς); he has supplied our deficiency; he has rendered us competent or fit;—if a word may be coined after the manner of the Greek here, 'he has *sufficienced* us for this work.'" The unhappy rendering referred to had originated (as is shown by *Granville Penn*) in the circumstance, that the Vulgate having rendered the expression—*qui idoneos nos fecit ministros*, Wiclif translated it as follows: *which made us also able mynystris*, and that, while Erasmus suggested that it should be rendered—*qui idoneos nos fecit ut essemus ministri*, quasi dicas, *idoneavit*—who *fitted* or *qualified* us to be ministers—and while, besides, in the first translation from the original Greek, in 1526, Tyndale rendered—made us able to minister, Wiclif's original version from the Latin was *recalled*, and is now the reading of our authorized version.—*Ed.*

[1] "Mauuais et inconsiderez;"—"Wicked and reckless."

[2] "Il auoit affaire auec des gens qui sans zele preschoyent l'Euangile, comme qui prononceroit vne harangue pour son plaisir, et n'ayans que le babil, pourchassoyent par cela la faueur des hommes;"—"He had to do with persons, who without zeal preached the gospel, like one that makes a harangue according to his own liking, and while they had nothing but mere talk, endeavoured by this means to procure the applause of men."

them what was the chief excellence of the gospel, and what was the chief praise of its ministers. Now this he makes to consist in the efficacy of the Spirit. A comparison between the law and the gospel was fitted in no ordinary degree to show this. This appears to me to be the reason why he came to enter upon it.

There is, however, no doubt, that by the term *letter*, he means the Old Testament, as by the term *spirit* he means the gospel; for, after having called himself a *minister of the New Testament*, he immediately adds, by way of exposition, that he is a *minister of the spirit*, and contrasts the *letter* with the *spirit*. We must now enquire into the reason of this designation. The exposition contrived by Origen has got into general circulation—that by the *letter* we ought to understand the grammatical and genuine meaning of Scripture, or the *literal* sense, (as they call it,) and that by the *spirit* is meant the allegorical meaning, which is commonly reckoned to be the *spiritual* meaning. Accordingly, during several centuries, nothing was more commonly said, or more generally received, than this—that Paul here furnishes us with a key for expounding Scripture by allegories, while nothing is farther from his intention. For by the term *letter* he means outward preaching, of such a kind as does not reach the heart; and, on the other hand, by *spirit* he means living doctrine, of such a nature as *worketh effectually* (1 Thess. ii. 13) on the minds of men,[1] through the grace of the Spirit. By the term *letter*, therefore, is meant *literal* preaching—that is, *dead* and *ineffectual*, perceived only by the ear. By the term *spirit*, on the other hand, is meant *spiritual* doctrine, that is, what is not merely uttered with the mouth, but effectually makes its way to the souls of men with a lively feeling. For Paul had an eye to the passage in Jeremiah, that I quoted a little ago, (Jer. xxxi. 31,)[2] where the Lord says, that his law had been proclaimed merely with the mouth, and that it had, therefore, been of short duration, because the people did not embrace it in their heart, and he

[1] "Es cœurs des auditeurs;"—"In the hearts of the hearers."
[2] See p. 168.

promises the Spirit of regeneration under the reign of Christ, to write his gospel, that is, the new covenant, upon their hearts. Paul now makes it his boast, that the accomplishment of that prophecy is to be seen in his preaching, that the Corinthians may perceive, how worthless is the loquacity of those vain boasters, who make incessant noise[1] while devoid of the efficacy of the Spirit.

It is asked, however, whether God, under the Old Testament, merely sounded forth in the way of an external voice, and did not also speak inwardly to the hearts of the pious by his Spirit. I answer in the *first* place, that Paul here takes into view what belonged peculiarly to the law; for although God then wrought by his Spirit, yet that did not take its rise from the ministry of Moses, but from the grace of Christ, as it is said in John i. 17—*The law was given by Moses; but grace and truth came by Jesus Christ.* True, indeed, the grace of God did not, during all that time, lie dormant, but it is enough that it was not a benefit that belonged to the law.[2] For Moses had discharged his office, when he had delivered to the people the doctrine of life, adding threatenings and promises. For this reason he gives to the law the name of the *letter*, because it is in itself a dead preaching; but the gospel he calls *spirit*, because the ministry of the gospel is *living*, nay, *lifegiving*.

I answer *secondly*, that these things are not affirmed absolutely in reference either to the law or to the gospel, but in respect of the contrast between the one and the other; for even the gospel is not always *spirit*. When, however, we come to compare the two, it is truly and properly affirmed, that the nature of the law is to teach men *literally*, in such a way that it does not reach farther than the ear; and that, on the other hand, the nature of the gospel is to teach *spiritually*, because it is the instrument of Christ's grace. This depends on the appointment of God, who has seen it meet to manifest the efficacy of his Spirit more clearly in the

[1] "Crient et gazouillent;"—"Cry and chirp."

[2] "Il suffit, que ce n'estoit point par le moyen de la loy: car elle n'auoit point cela de propre;"—"It is enough that it was not by means of the law; for it did not belong peculiarly to it."

gospel than in the law, for it is his work exclusively to teach effectually the minds of men.

When Paul, however, calls himself a *Minister of the Spirit*, he does not mean by this, that the grace of the Holy Spirit and his influence, were tied to his preaching, so that he could, whenever he pleased, breathe forth the Spirit along with the utterance of the voice. He simply means, that Christ blessed his ministry, and thus accomplished what was predicted respecting the gospel. It is one thing for Christ to connect his influence with a man's doctrine,[1] and quite another for the man's doctrine[2] to have such efficacy of itself. We are, then, *Ministers of the Spirit*, not as if we held him inclosed within us, or as it were captive—not as if we could at our pleasure confer his grace upon all, or upon whom we pleased—but because Christ, through our instrumentality, illuminates the minds of men, renews their hearts, and, in short, regenerates them wholly.[3] It is in consequence of there being such a connection and bond of union between Christ's grace and man's effort, that in many cases *that* is ascribed to the minister which belongs exclusively to the Lord. For in that case it is not the mere individual that is looked to, but the entire dispensation of the gospel, which consists, on the one hand, in the secret influence of Christ, and, on the other, in man's outward efforts.

For the letter killeth. This passage was mistakingly perverted, first by Origen, and afterwards by others, to a spurious signification. From this arose a very pernicious error —that of imagining that the perusal of Scripture would be not merely useless, but even injurious,[4] unless it were drawn out into allegories. This error was the source of many evils. For there was not merely a liberty allowed of adulterating the genuine meaning of Scripture,[5] but the more of

[1] "Au ministere de l'homme qui enseigne;"—"To the ministry of the man that teaches."

[2] "La doctrine de l'homme, c'est à dire, son ministere;"—"The doctrine of the man, that is to say, his ministry."

[3] The reader will find the same subject largely treated of by CALVIN, when commenting on 1 Cor. iii. 6. See CALVIN on the Corinthians, vol. i. pp. 128-9.—*Ed.*

[4] "Dangereuse;"—"Dangerous."

[5] "De corrompre et desguiser le vray et naturel sens de l'Escriture:"

audacity any one had in this manner of acting, so much the more eminent an interpreter of Scripture was he accounted. Thus many of the ancients recklessly played with the sacred word of God,[1] as if it had been a ball to be tossed to and fro. In consequence of this, too, heretics had it more in their power to trouble the Church; for as it had become a general practice to make any passage whatever[2] mean anything that one might choose, there was no frenzy so absurd or monstrous, as not to admit of being brought forward under some pretext of allegory. Even good men themselves were carried headlong, so as to contrive very many mistaken opinions, led astray through a fondness for allegory.

The meaning of this passage, however, is as follows—that, if the word of God is simply uttered with the mouth, it is an occasion of death, and that it is *lifegiving*, only when it is received with the heart. The terms *letter* and *spirit*, therefore, do not refer to the exposition of the word, but to its influence and fruit. Why it is that the doctrine merely strikes upon the ear, without reaching the heart, we shall see presently.

7. *But if the ministry of death.* He now sets forth the dignity of the gospel by this argument—that God conferred distinguished honour upon the law, which, nevertheless, is nothing in comparison with the gospel. The law was rendered illustrious by many miracles. Paul, however, touches here upon *one* of them merely—that the face of Moses shone with such splendour as dazzled the eyes of all. That splendour was a token of the glory of the law. He now draws an

—"Of corrupting and disguising the true and natural meaning of Scripture."

[1] "Can you seriously think the Scriptures," says Rev. Andrew Fuller, in his Thoughts on Preaching, "to be a book of riddles and conundrums, and that a Christian minister is properly employed in giving scope to his fancy in order to discover their solution? . . . . All Scripture is profitable in some way, some for doctrine, some for reproof, some for correction, and some for instruction in righteousness, but all is not to be turned into allegory. If we must *play*, let it be with things of less consequence than the word of the eternal God."—*Fuller's Works*, vol. iv. p. 694. The attentive reader cannot fail to observe, how very frequently our author exposes, in the strongest terms, the exercise of mere fancy in the interpretation of the Holy Scriptures. See CALVIN on the Corinthians, vol. i. p. 294.—*Ed.*

[2] "Vn propos et vn mot;"—"A passage and a word."

argument from the less to the greater—that it is befitting, that the glory of the gospel should shine forth with greater lustre, inasmuch as it is greatly superior to the law.

In the *first* place, he calls the law the *ministry of death. Secondly*, he says, that the doctrine of it was written in letters, and with ink. *Thirdly*, that it was *engraven on stones. Fourthly*, that it was not of perpetual duration; but, instead of this, its condition was temporary and fading. And, *fifthly*, he calls it the ministry of *condemnation.* To render the antitheses complete, it would have been necessary for him to employ as many corresponding clauses in reference to the gospel; but he has merely spoken of it as being the *ministry of the Spirit*, and of *righteousness*, and as enduring for ever. If you examine the *words*, the correspondence is not complete, but so far as the matter itself is concerned, what is expressed is sufficient.[1] For he had said that the *Spirit giveth life*, and farther, that men's *hearts* served instead of *stones*, and *disposition* in the place of *ink.*

Let us now briefly examine those attributes of the law and the gospel. Let us, however, bear in mind, that he is not speaking of the whole of the doctrine that is contained in the law and the Prophets; and farther, that he is not treating of what happened to the fathers under the Old Testament, but merely notices what belongs peculiarly to the ministry of Moses. The law was *engraven on stones*, and hence it was a literal doctrine. This defect of the law required to be corrected by the gospel, because it could not

[1] *Piscator* brings out the comparison here drawn by the Apostle between the law and the gospel, as presenting *eight* points of contrast, as follows:—

1. Novi Testamenti. (New Testament.)	1. Veteris Testamenti. (Old Testament.)
2. Spiritus. (Spirit.)	2. Literæ. (Letter.)
3. Vitæ. (Life.)	3. Mortis. (Death.)
4. Inscriptum cordibus. (Written on men's hearts.)	4. Inscriptum lapidibus. (Written on stones.)
5. Semper durans. (Everlasting.)	5. Abolendum. (To be done away.)
6. Justitiæ. (Righteousness.)	6. Damnationis. (Condemnation.)
7. Excellenter gloriosum. (Eminently glorious.)	7. Illius Respectu ἀδόξου. (Comparatively devoid of glory.)
8. Perspicuum. (Clear.)	8. Obscurum. (Obscure.)

Piscatoris Scholia in Epist. ii. *ad Corinth.—Ed.*

men, but this, that *we* have, has its seat in men's consciences." It may also be viewed as referring in part to the Corinthians, in this sense: "Those that obtain recommendations by dint of entreaty, have not in the conscience what they carry about written upon paper, and those that recommend others often do so rather by way of favour than from judgment. We, on the other hand, have the testimony of our apostleship, on this side and on that, engraven on men's hearts."

Which is known and read. It might also be read—"Which is known and *acknowledged*," owing to the ambiguity of the word ἀναγινωσκεσθε,[1] and I do not know but that the latter might be more suitable. I was unwilling, however, to depart from the common rendering, when not constrained to do so. Only let the reader have this brought before his view, that he may consider which of the two renderings is the preferable one. If we render it *acknowledged*, there will be an implied contrast between an epistle that is sure and of unquestionable authority, and such as are counterfeit.[2] And, unquestionably, what immediately follows, is rather on the side of the latter rendering, for he brings forward the *Epistle of Christ*, in contrast with those that are forged and pretended.

3. *Ye are the Epistle of Christ.* Pursuing the metaphor, he says that the Epistle of which he speaks was written by Christ, inasmuch as the faith of the Corinthians was his work. He says that it was *ministered* by him, as if meaning by this, that he had been in the place of ink and pen. In fine, he makes Christ the author and himself the instrument, that calumniators may understand, that it is with Christ that they have to do, if they continue to speak against

[1] CALVIN has had occasion to notice the double signification of this word when commenting on 2 Cor. i. 13. See p. 128. An instance of the ambiguity of the word occurs in Matt. xxiv. 15, where the words ὁ ἀναγινώσκων νοείτω are understood by *Kypke* as the words, not of the evangelist, but of Christ, and as meaning—"He who *recognises* this, (that is, the completion of Daniel's prophecy by the 'abomination of desolation standing where it ought not,') let him take notice and reflect," while most other interpreters consider the words in question as an admonition of the evangelist to the reader—"Let him that readeth *understand* or *take notice*."—*Ed.*

[2] "Celles qui sont attitrees et faites à plaisir;"—"Such as are procured by unfair means, and are made to suit convenience."

him[1] with malignity. What follows is intended to increase the authority of that *Epistle.* The second clause,[2] however, has already a reference to the comparison that is afterwards drawn between the law and the gospel. For he takes occasion from this shortly afterwards, as we shall see, to enter upon a comparison of this nature. The antitheses here employed—*ink* and *Spirit, stones* and *heart*—give no small degree of weight to his statements, by way of amplification. For in drawing a contrast between *ink* and the *Spirit* of God, and between *stones* and *heart*, he expresses more than if he had simply made mention of the *Spirit* and the *heart*, without drawing any comparison.

Not on tables of stone. He alludes to the promise that is recorded in Jer. xxxi. 31, and Ezek. xxxvii. 26, concerning the grace of the New Testament. *I will make,* says he, *a new covenant with them, not such as I had made with their fathers; but I will write my laws upon their hearts, and engrave them on their inward parts.* Farther, *I will take away the stony heart from the midst of thee, and I will give thee a heart of flesh, that thou mayest walk in my precepts.* (Ezek. xxxvi. 26, 27.) Paul says, that this blessing was accomplished through means of his preaching. Hence it abundantly appears, that he is a faithful minister of the New Covenant—which is a legitimate testimony in favour of his apostleship. The epithet *fleshly* is not taken here in a bad sense, but means soft and flexible,[3] as it is contrasted with *stony*, that is, hard and stubborn, as is the heart of man by nature, until it has been subdued by the Spirit of God.[4]

4. And such trust have we through Christ to God-ward:

5. Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God.

4. Fiduciam autem eiusmodi per Christum habemus erga Deum:

5. Non quod idonei simus ex nobis ad cogitandum quicquam, tanquam ex nobis: sed facultas nostra ex Deo est.

[1] "De son apostre;"—"Against his apostle."

[2] "Le dernier membre de la sentence;"—"The last clause of the sentence."

[3] "Vn cueur docile et ployable, ou aisé à ranger;"—"A heart that is teachable and flexible, or easy to manage."

[4] "Jusques à ce qu'il soit donté et amolli par le sainct Esprit;"—"Until it has been tamed and softened by the Holy Spirit."

6. Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

7. But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away:

8. How shall not the ministration of the Spirit be rather glorious?

9. For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory.

10. For even that which was made glorious, had no glory in this respect, by reason of the glory that excelleth.

11. For if that which is done away *was* glorious, much more that which remaineth *is* glorious.

6. Qui nos fecit idoneos ministros Novi testamenti,[1] non literae, sed Spiritus: nam litera quidem occidit: Spiritus autem vivificat.

7. Quodsi ministerium mortis in literis insculptum in lapidibus fuit in gloria, ita ut non possent intueri filii Israel in faciem Mosis propter gloriam vultus eius, quæ aboletur:

8. Quomodo non magis ministerium Spiritus erit in gloria?

9. Si enim ministerium damnationis, gloria: quomodo non magis abundet (*vel, excellat*) ministerium iustitiæ in gloria?

10. Etenim quod glorificatum fuit, in hac parte, non fuit glorificatum propter antecellentem gloriam.

11. Si enim quod aboletur, per gloriam: multo magis quod manet, erit in gloria.

4. *And such confidence.* As it was a magnificent commendation, that Paul had pronounced to the honour of himself and his Apostleship, lest he should seem to speak of himself more confidently than was befitting, he transfers the entire glory to God, from whom he acknowledges that he has received everything that he has. "By this boasting," says he, "I extol God rather than myself, *by whose grace I am what I am.*" (1 Cor. xv. 10.) He adds, as he is accustomed to do *by Christ*, because he is, as it were, the channel, through which all God's benefits flow forth to us.

5. *Not that we are competent.*[2] When he thus disclaims all merit, it is not as if he abased himself in merely pretended modesty, but instead of this, he speaks what he truly thinks. Now we see, that he leaves man nothing. For the smallest part, in a manner, of a good work is *thought.* In other words,[3] it has neither the *first* part of the praise, nor

[1] "Du nouueau Testament, *ou, de la nouuelle alliance;*"—"Of the New Testament, *or, of the new covenant.*"

[2] "Non point que soyons suffisans;"—"Not that we are sufficient."

[3] "Pour le moins;"—"At least."

the *second;* and yet he does not allow us even *this.* As it is less to *think* than to *will,* how foolish a part do those act, who arrogate to themselves a right *will,* when Paul does not leave them so much as the power of *thinking* aught![1] Papists have been misled by the term *sufficiency,* that is made use of by the Old Interpreter.[2] For they think to get off by acknowledging that man is not qualified to form good purposes, while in the mean time they ascribe to him a right apprehension of the mind, which, with some assistance from God, may effect something of itself. Paul, on the other hand, declares that man is in want, not merely of *sufficiency of himself,* (*αὐτάρκειαν,*) but also of *competency* (*ἱκανότητα,*)[3] which would be equivalent to *idoneitas* (fitness), if such a term were in use among the Latins. He could not, therefore, more effectually strip man bare of every thing good.[4]

6. *Who hath made us competent.*[5] He had acknowledged himself to be altogether useless. Now he declares, that, by the grace of God, he has been qualified[6] for an office, for

[1] See *Institutes,* vol. i. pp. 328, 332.—*Ed.*

[2] Wiclif (1380) following, as he is wont, the *Vulgate,* renders the verse as follows: "Not that we ben sufficiente to thenke ony thing of us as of us: but oure sufficience is of God."—*Ed.*

[3] "La disposition, preparation, et inclination;"—"Disposition, preparation, and inclination."

[4] *Charnock,* in his "Discourse on the Efficient of Regeneration," makes an interesting allusion to CALVIN'S exposition of this verse. "*Thinking,*" says he, "is the lowest step in the ladder of preparation; 'tis the first act of the creature in any rational production; yet this the Apostle doth remove from man, as in every part of it his own act, (2 Cor. iii. 5.) *Not that we are sufficient of ourselves to think any thing as of ourselves, but our sufficiency is of God.* The word signifies—reasoning: no rational act can be done without reasoning; this is not purely our own. We have no sufficiency of ourselves, *as of ourselves,* originally and radically of ourselves, as if we were the author of that sufficiency, either naturally or meritoriously. And CALVIN observes, that the word is not *αὐτάρκεια,* but *ἱκανότης*—not a *self-ability,* but an *aptitude* or *fitness* to any gracious thought. How can we oblige him by any act, since, in every part of it, it is from him, not from ourselves? For as *thinking* is the first requisite, so it is perpetually requisite to the progress of any rational act, so that every thought in any act, and the whole progress, wherein there must be a whole flood of thoughts, is from the sufficiency of God."—*Charnock's Works,* vol. ii. p. 149.—*Ed.*

[5] "Lequel aussi nous a rendus suffisans ministres;"—"Who also hath made us sufficient ministers."

[6] It is justly observed by *Barnes,* that the rendering in our authorized version—"Who hath made us *able* ministers"—"does not *quite* meet the

which he was previously unqualified. From this we infer its magnitude and difficulty, as it can be undertaken by no one, that has not been previously prepared and fashioned for it by God. It is the Apostle's intention, also, to extol the dignity of the gospel. There is, at the same time, no doubt, that he indirectly exposes the poverty of those, who boasted in lofty terms of their endowments, while they were not furnished with so much as a single drop of heavenly grace.

Not of the letter but of the spirit. He now follows out the comparison between the law and the gospel, which he had previously touched upon. It is uncertain, however, whether he was led into this discussion, from seeing, that there were at Corinth certain perverse[1] devotees of the law, or whether he took occasion from something else to enter upon it. For my part, as I see no evidence, that the false apostles had there confounded the law and the gospel, I am rather of opinion, that, as he had to do with lifeless declaimers, who endeavoured to obtain applause through mere prating,[2] and as he saw, that the ears of the Corinthians were captivated with such glitter, he was desirous to show

force of the original," as it "would seem to imply that Paul regarded himself and his fellow-labourers as men of talents, and of signal ability; and that he was inclined to boast of it," while instead of this "he did not esteem himself *sufficient* for this work in his own strength, (ch. ii. 16; iii. 5); and he here says, that God had made him *sufficient:* not able, talented, learned, but *sufficient,* (ἱκάνωσεν ἡμᾶς); he has supplied our deficiency; he has rendered us competent or fit;—if a word may be coined after the manner of the Greek here, 'he has *sufficienced* us for this work.'" The unhappy rendering referred to had originated (as is shown by *Granville Penn*) in the circumstance, that the Vulgate having rendered the expression—*qui idoneos nos fecit ministros,* Wiclif translated it as follows: *which made us also able mynystris,* and that, while Erasmus suggested that it should be rendered—*qui idoneos nos fecit ut essemus ministri,* quasi dicas, *idoneavit*—who *fitted* or *qualified* us to be ministers—and while, besides, in the first translation from the original Greek, in 1526, Tyndale rendered—made us able to minister, Wiclif's original version from the Latin was *recalled,* and is now the reading of our authorized version.—*Ed.*

[1] "Mauuais et inconsiderez;"—"Wicked and reckless."

[2] "Il auoit affaire auec des gens qui sans zele preschoyent l'Euangile, comme qui prononceroit vne harangue pour son plaisir, et n'ayans que le babil, pourchassoyent par cela la faueur des hommes;"—"He had to do with persons, who without zeal preached the gospel, like one that makes a harangue according to his own liking, and while they had nothing but mere talk, endeavoured by this means to procure the applause of men."

if he at any time reluctantly, nay even when they themselves constrained him, made mention of the grace that God had bestowed upon him, while they were themselves begging in all quarters for epistles, that were stuffed entirely with flattering commendations. He says that he has no need of commendation in words, while he is abundantly commended by his deeds. On the other hand, he convicts them of a greedy desire for glory, inasmuch as they endeavoured to acquire favour through the suffrages of men.[1] In this manner, he gracefully and appropriately repels their calumny. We must not, however, infer from this, that it is absolutely and in itself wrong to receive recommendations,[2] provided you make use of them for a good purpose. For Paul himself recommends many; and this he would not have done had it been unlawful. Two things, however, are required here—*first*, that it be not a recommendation that is elicited by flattery, but an altogether unbiassed testimony;[3] and *secondly*, that it be not given for the purpose of procuring advancement for the individual, but simply that it may be the means of promoting the advancement of Christ's kingdom. For this reason, I have observed, that Paul has an eye to those who had assailed him with calumnies.

2. *Ye are our Epistle.* There is no little ingenuity in his making his own glory hinge upon the welfare of the Corinthians. "So long as you shall remain Christians, I shall have recommendation enough. For your faith speaks my praise, as being *the seal of my apostleship.*" (1 Cor. ix. 2.)

When he says—*written in our hearts*, this may be understood in reference to Silvanus and Timotheus, and in that case the meaning will be: "We are not contented with this praise, that we derive from the thing itself. The recommendations, that others have, fly about before the eyes of

[1] "Par la faueur et recommandation des hommes;"—"By the favour and recommendation of men."

[2] "Letres recommandatoires;"—"Recommendatory letters."

[3] "Enucleatum testimonium;"—"Vn vray tesmoignage rendu d'vn iugement entier auec prudence et en verite;"—"A true testimony, given with solid judgment, with prudence, and with truth." Cicero makes use of a similar expression, which CALVIN very probably had in his eye—"Enucleata suffragia;"—"Votes given judiciously, and with an unbiassed judgment."—(Cic. Planc. 4.)—*Ed.*

promises the Spirit of regeneration under the reign of Christ, to write his gospel, that is, the new covenant, upon their hearts. Paul now makes it his boast, that the accomplishment of that prophecy is to be seen in his preaching, that the Corinthians may perceive, how worthless is the loquacity of those vain boasters, who make incessant noise[1] while devoid of the efficacy of the Spirit.

It is asked, however, whether God, under the Old Testament, merely sounded forth in the way of an external voice, and did not also speak inwardly to the hearts of the pious by his Spirit. I answer in the *first* place, that Paul here takes into view what belonged peculiarly to the law; for although God then wrought by his Spirit, yet that did not take its rise from the ministry of Moses, but from the grace of Christ, as it is said in John i. 17—*The law was given by Moses; but grace and truth came by Jesus Christ.* True, indeed, the grace of God did not, during all that time, lie dormant, but it is enough that it was not a benefit that belonged to the law.[2] For Moses had discharged his office, when he had delivered to the people the doctrine of life, adding threatenings and promises. For this reason he gives to the law the name of the *letter*, because it is in itself a dead preaching; but the gospel he calls *spirit*, because the ministry of the gospel is *living*, nay, *lifegiving*.

I answer *secondly*, that these things are not affirmed absolutely in reference either to the law or to the gospel, but in respect of the contrast between the one and the other; for even the gospel is not always *spirit*. When, however, we come to compare the two, it is truly and properly affirmed, that the nature of the law is to teach men *literally*, in such a way that it does not reach farther than the ear; and that, on the other hand, the nature of the gospel is to teach *spiritually*, because it is the instrument of Christ's grace. This depends on the appointment of God, who has seen it meet to manifest the efficacy of his Spirit more clearly in the

[1] "Crient et gazouillent;"—"Cry and chirp."

[2] "Il suffit, que ce n'estoit point par le moyen de la loy: car elle n'auoit point cela de propre;"—"It is enough that it was not by means of the law; for it did not belong peculiarly to it."

gospel than in the law, for it is his work exclusively to teach effectually the minds of men.

When Paul, however, calls himself a *Minister of the Spirit*, he does not mean by this, that the grace of the Holy Spirit and his influence, were tied to his preaching, so that he could, whenever he pleased, breathe forth the Spirit along with the utterance of the voice. He simply means, that Christ blessed his ministry, and thus accomplished what was predicted respecting the gospel. It is one thing for Christ to connect his influence with a man's doctrine,[1] and quite another for the man's doctrine[2] to have such efficacy of itself. We are, then, *Ministers of the Spirit*, not as if we held him inclosed within us, or as it were captive—not as if we could at our pleasure confer his grace upon all, or upon whom we pleased—but because Christ, through our instrumentality, illuminates the minds of men, renews their hearts, and, in short, regenerates them wholly.[3] It is in consequence of there being such a connection and bond of union between Christ's grace and man's effort, that in many cases *that* is ascribed to the minister which belongs exclusively to the Lord. For in that case it is not the mere individual that is looked to, but the entire dispensation of the gospel, which consists, on the one hand, in the secret influence of Christ, and, on the other, in man's outward efforts.

For the letter killeth. This passage was mistakingly perverted, first by Origen, and afterwards by others, to a spurious signification. From this arose a very pernicious error —that of imagining that the perusal of Scripture would be not merely useless, but even injurious,[4] unless it were drawn out into allegories. This error was the source of many evils. For there was not merely a liberty allowed of adulterating the genuine meaning of Scripture,[5] but the more of

[1] "Au ministere de l'homme qui enseigne;"—"To the ministry of the man that teaches."

[2] "La doctrine de l'homme, c'est à dire, son ministere;"—"The doctrine of the man, that is to say, his ministry."

[3] The reader will find the same subject largely treated of by CALVIN, when commenting on 1 Cor. iii. 6. See CALVIN on the Corinthians, vol. i. pp. 128-9.—*Ed.*

[4] "Dangereuse;"—"Dangerous."

[5] "De corrompre et desguiser le vray et naturel sens de l'Escriture;"

audacity any one had in this manner of acting, so much the more eminent an interpreter of Scripture was he accounted. Thus many of the ancients recklessly played with the sacred word of God,[1] as if it had been a ball to be tossed to and fro. In consequence of this, too, heretics had it more in their power to trouble the Church; for as it had become a general practice to make any passage whatever[2] mean anything that one might choose, there was no frenzy so absurd or monstrous, as not to admit of being brought forward under some pretext of allegory. Even good men themselves were carried headlong, so as to contrive very many mistaken opinions, led astray through a fondness for allegory.

The meaning of this passage, however, is as follows—that, if the word of God is simply uttered with the mouth, it is an occasion of death, and that it is *lifegiving*, only when it is received with the heart. The terms *letter* and *spirit*, therefore, do not refer to the exposition of the word, but to its influence and fruit. Why it is that the doctrine merely strikes upon the ear, without reaching the heart, we shall see presently.

7. *But if the ministry of death.* He now sets forth the dignity of the gospel by this argument—that God conferred distinguished honour upon the law, which, nevertheless, is nothing in comparison with the gospel. The law was rendered illustrious by many miracles. Paul, however, touches here upon *one* of them merely—that the face of Moses shone with such splendour as dazzled the eyes of all. That splendour was a token of the glory of the law. He now draws an

—"Of corrupting and disguising the true and natural meaning of Scripture."

[1] "Can you seriously think the Scriptures," says Rev. Andrew Fuller, in his Thoughts on Preaching, "to be a book of riddles and conundrums, and that a Christian minister is properly employed in giving scope to his fancy in order to discover their solution? . . . . All Scripture is profitable in some way, some for doctrine, some for reproof, some for correction, and some for instruction in righteousness, but all is not to be turned into allegory. If we must *play*, let it be with things of less consequence than the word of the eternal God."—*Fuller's Works*, vol. iv. p. 694. The attentive reader cannot fail to observe, how very frequently our author exposes, in the strongest terms, the exercise of mere fancy in the interpretation of the Holy Scriptures. See CALVIN on the Corinthians, vol. i. p. 294.—*Ed.*

[2] "Vn propos et vn mot;"—"A passage and a word."

argument from the less to the greater—that it is befitting, that the glory of the gospel should shine forth with greater lustre, inasmuch as it is greatly superior to the law.

In the *first* place, he calls the law the *ministry of death*. *Secondly*, he says, that the doctrine of it was written in letters, and with ink. *Thirdly*, that it was *engraven on stones*. *Fourthly*, that it was not of perpetual duration; but, instead of this, its condition was temporary and fading. And, *fifthly*, he calls it the ministry of *condemnation*. To render the antitheses complete, it would have been necessary for him to employ as many corresponding clauses in reference to the gospel; but he has merely spoken of it as being the *ministry of the Spirit*, and of *righteousness*, and as enduring for ever. If you examine the *words*, the correspondence is not complete, but so far as the matter itself is concerned, what is expressed is sufficient.[1] For he had said that the *Spirit giveth life*, and farther, that men's *hearts* served instead of *stones*, and *disposition* in the place of *ink*.

Let us now briefly examine those attributes of the law and the gospel. Let us, however, bear in mind, that he is not speaking of the whole of the doctrine that is contained in the law and the Prophets; and farther, that he is not treating of what happened to the fathers under the Old Testament, but merely notices what belongs peculiarly to the ministry of Moses. The law was *engraven on stones*, and hence it was a literal doctrine. This defect of the law required to be corrected by the gospel, because it could not

[1] *Piscator* brings out the comparison here drawn by the Apostle between the law and the gospel, as presenting *eight* points of contrast, as follows:—

1. Novi Testamenti. (New Testament.)	1. Veteris Testamenti. (Old Testament.)
2. Spiritus. (Spirit.)	2. Literæ. (Letter.)
3. Vitæ. (Life.)	3. Mortis. (Death.)
4. Inscriptum cordibus. (Written on men's hearts.)	4. Inscriptum lapidibus. (Written on stones.)
5. Semper durans. (Everlasting.)	5. Abolendum. (To be done away.)
6. Justitiæ. (Righteousness.)	6. Damnationis. (Condemnation.)
7. Excellenter gloriosum. (Eminently glorious.)	7. Illius Respectu ἀδόξου. (Comparatively devoid of glory.)
8. Perspicuum. (Clear.)	8. Obscurum. (Obscure.)

Piscatoris Scholia in Epist. ii. *ad Corinth.—Ed.*

but be brittle, so long as it was merely engraven on tables of stone. The gospel, therefore, is a holy and inviolable covenant, because it was contracted by the Spirit of God, acting as security. From this, too, it follows, that the law was the *ministry of condemnation* and of *death;* for when men are instructed as to their duty, and hear it declared, that all who do not render satisfaction to the justice of God are cursed, (Deut. xxvii. 26,) they are convicted, as under sentence of sin and death. From the law, therefore, they derive nothing but a condemnation of this nature, because God there demands what is due to him, and at the same time confers no power to perform it. The gospel, on the other hand, by which men are regenerated, and are reconciled to God, through the free remission of their sins, is the ministry of righteousness, and, consequently, of life also.

Here, however, a question arises: As the gospel is the *odour of death unto death* to some, (2 Cor. ii. 16,) and as Christ is a *rock of offence,* and a *stone of stumbling set for the ruin of many,*[1] (Luke ii. 34; 1 Peter ii. 8,) why does he represent, as belonging exclusively to the law, what is common to both? Should you reply, that it happens accidentally that the gospel is the source of death, and, accordingly, is the occasion of it rather than the cause, inasmuch as it is in its own nature salutary to all, the difficulty will still remain unsolved; for the same answer might be returned with truth in reference to the law. For we hear what Moses called the people to bear witness to—that he had set before them life and death. (Deut. xxx. 15.) We hear what Paul himself says in Rom. vii. 10—that the law has turned out to our ruin, not through any fault attaching to it, but in consequence of our wickedness. Hence, as the entailing of condemnation upon men is a thing that *happens* alike to the law and the gospel, the difficulty still remains.

My answer is this—that there is, notwithstanding of this, a great difference between them; for although the gospel is an occasion of condemnation to many, it is nevertheless, on

[1] The occasion of the *ruin* of unbelievers is explained by CALVIN at considerable length in the Harmony, vol. i. pp. 148, 149.—*Ed.*

them what was the chief excellence of the gospel, and what was the chief praise of its ministers. Now this he makes to consist in the efficacy of the Spirit. A comparison between the law and the gospel was fitted in no ordinary degree to show this. This appears to me to be the reason why he came to enter upon it.

There is, however, no doubt, that by the term *letter*, he means the Old Testament, as by the term *spirit* he means the gospel; for, after having called himself a *minister of the New Testament*, he immediately adds, by way of exposition, that he is a *minister of the spirit*, and contrasts the *letter* with the *spirit*. We must now enquire into the reason of this designation. The exposition contrived by Origen has got into general circulation—that by the *letter* we ought to understand the grammatical and genuine meaning of Scripture, or the *literal* sense, (as they call it,) and that by the *spirit* is meant the allegorical meaning, which is commonly reckoned to be the *spiritual* meaning. Accordingly, during several centuries, nothing was more commonly said, or more generally received, than this—that Paul here furnishes us with a key for expounding Scripture by allegories, while nothing is farther from his intention. For by the term *letter* he means outward preaching, of such a kind as does not reach the heart; and, on the other hand, by *spirit* he means living doctrine, of such a nature as *worketh effectually* (1 Thess. ii. 13) on the minds of men,[1] through the grace of the Spirit. By the term *letter*, therefore, is meant *literal* preaching—that is, *dead* and *ineffectual*, perceived only by the ear. By the term *spirit*, on the other hand, is meant *spiritual* doctrine, that is, what is not merely uttered with the mouth, but effectually makes its way to the souls of men with a lively feeling. For Paul had an eye to the passage in Jeremiah, that I quoted a little ago, (Jer. xxxi. 31,)[2] where the Lord says, that his law had been proclaimed merely with the mouth, and that it had, therefore, been of short duration, because the people did not embrace it in their heart, and he

[1] "Es cœurs des auditeurs;"—"In the hearts of the hearers."
[2] See p. 168.

promises the Spirit of regeneration under the reign of Christ, to write his gospel, that is, the new covenant, upon their hearts. Paul now makes it his boast, that the accomplishment of that prophecy is to be seen in his preaching, that the Corinthians may perceive, how worthless is the loquacity of those vain boasters, who make incessant noise[1] while devoid of the efficacy of the Spirit.

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[2] "Il suffit, que ce n'estoit point par le moyen de la loy: car elle n'auoit point cela de propre;"—"It is enough that it was not by means of the law; for it did not belong peculiarly to it."

gospel than in the law, for it is his work exclusively to teach effectually the minds of men.

When Paul, however, calls himself a *Minister of the Spirit*, he does not mean by this, that the grace of the Holy Spirit and his influence, were tied to his preaching, so that he could, whenever he pleased, breathe forth the Spirit along with the utterance of the voice. He simply means, that Christ blessed his ministry, and thus accomplished what was predicted respecting the gospel. It is one thing for Christ to connect his influence with a man's doctrine,[1] and quite another for the man's doctrine[2] to have such efficacy of itself. We are, then, *Ministers of the Spirit*, not as if we held him inclosed within us, or as it were captive—not as if we could at our pleasure confer his grace upon all, or upon whom we pleased—but because Christ, through our instrumentality, illuminates the minds of men, renews their hearts, and, in short, regenerates them wholly.[3] It is in consequence of there being such a connection and bond of union between Christ's grace and man's effort, that in many cases *that* is ascribed to the minister which belongs exclusively to the Lord. For in that case it is not the mere individual that is looked to, but the entire dispensation of the gospel, which consists, on the one hand, in the secret influence of Christ, and, on the other, in man's outward efforts.

For the letter killeth. This passage was mistakingly perverted, first by Origen, and afterwards by others, to a spurious signification. From this arose a very pernicious error —that of imagining that the perusal of Scripture would be not merely useless, but even injurious,[4] unless it were drawn out into allegories. This error was the source of many evils. For there was not merely a liberty allowed of adulterating the genuine meaning of Scripture,[5] but the more of

[1] "Au ministere de l'homme qui enseigne;"—"To the ministry of the man that teaches."

[2] "La doctrine de l'homme, c'est à dire, son ministere;"—"The doctrine of the man, that is to say, his ministry."

[3] The reader will find the same subject largely treated of by CALVIN, when commenting on 1 Cor. iii. 6. See CALVIN on the Corinthians, vol. i. pp. 128-9.—*Ed.*

[4] "Dangereuse;"—"Dangerous."

[5] "De corrompre et desguiser le vray et naturel sens de l'Escriture;"

audacity any one had in this manner of acting, so much the more eminent an interpreter of Scripture was he accounted. Thus many of the ancients recklessly played with the sacred word of God,[1] as if it had been a ball to be tossed to and fro. In consequence of this, too, heretics had it more in their power to trouble the Church; for as it had become a general practice to make any passage whatever[2] mean anything that one might choose, there was no frenzy so absurd or monstrous, as not to admit of being brought forward under some pretext of allegory. Even good men themselves were carried headlong, so as to contrive very many mistaken opinions, led astray through a fondness for allegory.

The meaning of this passage, however, is as follows—that, if the word of God is simply uttered with the mouth, it is an occasion of death, and that it is *lifegiving*, only when it is received with the heart. The terms *letter* and *spirit*, therefore, do not refer to the exposition of the word, but to its influence and fruit. Why it is that the doctrine merely strikes upon the ear, without reaching the heart, we shall see presently.

7. *But if the ministry of death.* He now sets forth the dignity of the gospel by this argument—that God conferred distinguished honour upon the law, which, nevertheless, is nothing in comparison with the gospel. The law was rendered illustrious by many miracles. Paul, however, touches here upon *one* of them merely—that the face of Moses shone with such splendour as dazzled the eyes of all. That splendour was a token of the glory of the law. He now draws an

—"Of corrupting and disguising the true and natural meaning of Scripture."

[1] "Can you seriously think the Scriptures," says Rev. Andrew Fuller, in his Thoughts on Preaching, "to be a book of riddles and conundrums, and that a Christian minister is properly employed in giving scope to his fancy in order to discover their solution? . . . . All Scripture is profitable in some way, some for doctrine, some for reproof, some for correction, and some for instruction in righteousness, but all is not to be turned into allegory. If we must *play*, let it be with things of less consequence than the word of the eternal God."—*Fuller's Works*, vol. iv. p. 694. The attentive reader cannot fail to observe, how very frequently our author exposes, in the strongest terms, the exercise of mere fancy in the interpretation of the Holy Scriptures. See CALVIN on the Corinthians, vol. i. p. 294.—*Ed.*

[2] "Vn propos et vn mot;"—"A passage and a word."

argument from the less to the greater—that it is befitting, that the glory of the gospel should shine forth with greater lustre, inasmuch as it is greatly superior to the law.

In the *first* place, he calls the law the *ministry of death. Secondly*, he says, that the doctrine of it was written in letters, and with ink. *Thirdly*, that it was *engraven on stones. Fourthly*, that it was not of perpetual duration; but, instead of this, its condition was temporary and fading. And, *fifthly*, he calls it the ministry of *condemnation*. To render the antitheses complete, it would have been necessary for him to employ as many corresponding clauses in reference to the gospel; but he has merely spoken of it as being the *ministry of the Spirit*, and of *righteousness*, and as enduring for ever. If you examine the *words*, the correspondence is not complete, but so far as the matter itself is concerned, what is expressed is sufficient.[1] For he had said that the *Spirit giveth life*, and farther, that men's *hearts* served instead of *stones*, and *disposition* in the place of *ink*.

Let us now briefly examine those attributes of the law and the gospel. Let us, however, bear in mind, that he is not speaking of the whole of the doctrine that is contained in the law and the Prophets; and farther, that he is not treating of what happened to the fathers under the Old Testament, but merely notices what belongs peculiarly to the ministry of Moses. The law was *engraven on stones*, and hence it was a literal doctrine. This defect of the law required to be corrected by the gospel, because it could not

[1] *Piscator* brings out the comparison here drawn by the Apostle between the law and the gospel, as presenting *eight* points of contrast, as follows:—

1. Novi Testamenti. (New Testament.)	1. Veteris Testamenti. (Old Testament.)
2. Spiritus. (Spirit.)	2. Literæ. (Letter.)
3. Vitæ. (Life.)	3. Mortis. (Death.)
4. Inscriptum cordibus. (Written on men's hearts.)	4. Inscriptum lapidibus. (Written on stones.)
5. Semper durans. (Everlasting.)	5. Abolendum. (To be done away.)
6. Justitiæ. (Righteousness.)	6. Damnationis. (Condemnation.)
7. Excellenter gloriosum. (Eminently glorious.)	7. Illius Respectu ἀδόξου. (Comparatively devoid of glory.)
8. Perspicuum. (Clear.)	8. Obscurum. (Obscure.)

Piscatoris Scholia in Epist. ii. *ad Corinth.—Ed.*

but be brittle, so long as it was merely engraven on tables of stone. The gospel, therefore, is a holy and inviolable covenant, because it was contracted by the Spirit of God, acting as security. From this, too, it follows, that the law was the *ministry of condemnation* and of *death;* for when men are instructed as to their duty, and hear it declared, that all who do not render satisfaction to the justice of God are cursed, (Deut. xxvii. 26,) they are convicted, as under sentence of sin and death. From the law, therefore, they derive nothing but a condemnation of this nature, because God there demands what is due to him, and at the same time confers no power to perform it. The gospel, on the other hand, by which men are regenerated, and are reconciled to God, through the free remission of their sins, is the ministry of righteousness, and, consequently, of life also.

Here, however, a question arises: As the gospel is the *odour of death unto death* to some, (2 Cor. ii. 16,) and as Christ is a *rock of offence,* and a *stone of stumbling set for the ruin of many,*[1] (Luke ii. 34; 1 Peter ii. 8,) why does he represent, as belonging exclusively to the law, what is common to both? Should you reply, that it happens accidentally that the gospel is the source of death, and, accordingly, is the occasion of it rather than the cause, inasmuch as it is in its own nature salutary to all, the difficulty will still remain unsolved; for the same answer might be returned with truth in reference to the law. For we hear what Moses called the people to bear witness to—that he had set before them life and death. (Deut. xxx. 15.) We hear what Paul himself says in Rom. vii. 10—that the law has turned out to our ruin, not through any fault attaching to it, but in consequence of our wickedness. Hence, as the entailing of condemnation upon men is a thing that *happens* alike to the law and the gospel, the difficulty still remains.

My answer is this—that there is, notwithstanding of this, a great difference between them; for although the gospel is an occasion of condemnation to many, it is nevertheless, on

[1] The occasion of the *ruin* of unbelievers is explained by CALVIN at considerable length in the Harmony, vol. i. pp. 148, 149.—*Ed.*

good grounds, reckoned the doctrine of life, because it is the instrument of regeneration, and offers to us a free reconciliation with God. The law, on the other hand, as it simply prescribes the rule of a good life, does not renew men's hearts to the obedience of righteousness, and denounces everlasting death upon transgressors, can do nothing but *condemn.*[1] Or if you prefer it in another way, the office of the law is to show us the disease, in such a way as to show us, at the same time, no hope of cure: the office of the gospel is, to bring a remedy to those that were past hope. For as the law leaves man to himself, it condemns him, of necessity, to death; while the gospel, bringing him to Christ, opens the gate of life. Thus, in one word, we find that it is an accidental property of the law, that is perpetual and inseparable, that it *killeth;* for as the Apostle says elsewhere, (Gal. iii. 10,) *All that remain under the law are subject to the curse.* It does, not, on the other hand, invariably happen to the gospel, that it *kills,* for in it is *revealed the righteousness of God from faith to faith,* and therefore it is the *power of God unto salvation to every one that believeth.* (Rom i. 17, 18.)[2]

It remains, that we consider the last of the properties that are ascribed. The Apostle says, that the law was but for a time, and required to be abolished, but that the gospel, on the other hand, remains for ever. There are various reasons why the ministry of Moses is pronounced transient, for it was necessary that the shadows should vanish at the coming of Christ, and that statement—*The law and the Prophets*

[1] " Elle ne nous peut apporter autre chose que condemnation;"—" It can bring us nothing but condemnation."

[2] *Turretine,* in his Institutes of Controversial Theology, (vol. ii. p. 159,) gives a much similar view of the matter, of which CALVIN here treats. " Quando lex vocatur litera occidens, et ministerium mortis et condemnationis, (2 Cor. iii. 6, 7, 8, 9,) intelligenda est non per se et naturâ suâ, sed per accidens, ob corruptionem hominis, non absolute et simpliciter, sed secundum, quid quando spectatur ut fœdus operum, opposite ad fœdus gratiæ;"—" When the law is called a *killing letter,* and the *ministry of death and condemnation,* (2 Cor. iii. 6, 7, 8, 9,) it must be understood to be so, not in itself and in its own nature, but accidentally, in consequence of man's corruption—not absolutely and expressly, but relatively, when viewed as a covenant of works, as contrasted with the covenant of grace." —*Ed.*

were until John—(Matt. xi. 13)—applies to more than the mere shadows. For it intimates, that Christ has put an end to the ministry of Moses, which was peculiar to him, and is distinguished from the gospel. Finally, the Lord declares by Jeremiah, that the weakness of the Old Testament arose from this—that it was not engraven on men's hearts. (Jer. xxxi. 32, 33.) For my part, I understand that abolition of the law, of which mention is here made, as referring to the whole of the Old Testament, in so far as it is opposed to the gospel, so that it corresponds with the statement—*The law and the Prophets were until John.* For the context requires this. For Paul is not reasoning here as to mere ceremonies, but shows how much more powerfully the Spirit of God exercises his power in the gospel, than of old under the law.

So that they could not look. He seems to have had it in view to reprove, indirectly, the arrogance of those, who despised the gospel as a thing that was excessively mean,[1] so that they could scarcely deign to give it a direct look. "So great," says he, "was the splendour of the law, that the Jews could not endure it. What, then, must we think of the gospel, the dignity of which is as much superior to that of the law, as Christ is more excellent than Moses?"

10. *What was rendered glorious.* This is not a correction of what goes before, but rather a confirmation; for he means that the glory of the law is extinguished when the gospel comes forth. As the moon and stars, though in themselves they are not merely luminous, but diffuse their light over the whole earth, do, nevertheless, disappear before the brightness of the sun; so, however glorious the law was in itself, it has, nevertheless, no glory in comparison with the excellence of the gospel. Hence it follows, that we cannot sufficiently prize, or hold in sufficient esteem the glory of Christ, which shines forth in the gospel, like the splendour of the sun when beaming forth; and that the gospel is foolishly handled, nay more, is shamefully profaned, where the power and majesty of the Spirit do not come forth to view, so as to draw up men's minds and hearts heavenward.

[1] "Trop abiecte et contemptible;"—"Excessively mean and contemptible."

12. Seeing then that we have such hope, we use great plainness of speech:

13. And not as Moses, *which* put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished:

14. But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ.

15. But even unto this day, when Moses is read, the vail is upon their heart.

16. Nevertheless, when it shall turn to the Lord, the vail shall be taken away.

17. Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

18. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, *even* as by the Spirit of the Lord.

12. Habentes igitur hanc spem, multa fiducia (*vel, libertate*) utimur.

13. Et non quemadmodum Moses (Exod. xxxiv. 33-35) ponebat velamen ante faciem suam, ut non intuerentur filii Israel in finem eius quod aboletur.[1]

14. Sed excœcati sunt[2] sensus eorum: nam usque in hunc diem velamen illud in lectione Veteris Testamenti[3] manet: nec tollitur, eo quod aboletur per Christum.[4]

15. Sed usque in hodiernum diem, quum legitur Moses, velamen eorum cordibus impositum est.

16. At ubi conversus fuerit ad Dominum, auferetur velamen.

17. Dominus Spiritus est: ubi autem Spiritus Domini, illic libertas.

18. Nos autem omnes retecta facie gloriam Domini in speculo conspicientes, in eandem imaginem transformamur a gloria in gloriam, tanquam a Domini Spiritu.

[1] " Ne regardassent à la fin de ce qui deuoit prendre fin;" ou, " ne veissent de bout de ce," &c.; ou, " ne veissent iusqu'au fons de ce qui," &c.; —" Could not look to the end of what required to be abolished;" or, " could not see to the close of what," &c.; or, " could not see to the bottom of what," &c.

[2] " Aueuglez ou endurcis;"—" Blinded or hardened."

[3] " The Apostle says, (2 Cor. iii. 14,) speaking of his countrymen—'Until this day remaineth the veil untaken away in the reading of the Old Testament.' (ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης.) The word in this application is always rendered in our language *Testament*. We have in this followed the Vulgate, as most modern translators also have done. In the Geneva French, the word is rendered both ways in the title, that the one may serve in explaining the other. 'Le Nouveau Testament, c'est à dire, La Nouvelle Alliance;'—('The New Testament, that is to say, The New Covenant,') in which they copied Beza, who says—'Testamentum Novum, sive Fœdus Novum;'—('The New Testament, or the New Covenant.') That the second rendering of the word is the better version, is unquestionable; but the title appropriated by custom to a particular book is on the same footing with a proper name, which is hardly considered as a subject for criticism. Thus we call Cæsar's Diary Cæsar's Commentaries, from their Latin name, though very different in meaning from the English word."—*Campbell on the Gospels*, Dissertation v. p. iii. sect. 3. —*Ed.*

[4] " Pource qu'elle est abolie, ou, *laquelle est;*"—" Because it is abolished, or, *which is.*"

12. *Having therefore this hope.* Here he advances still farther, for he does not treat merely of the nature of the law, or of that enduring quality of which we have spoken, but also of its abuse. True, indeed, this also belonged to its nature, that, being covered with a veil, it was not so manifest to the eye, and that by its brightness it inspired terror, and accordingly Paul says elsewhere, what amounts to the same thing—that the people of Israel had *received* from it the *spirit of bondage unto fear.* (Rom. viii. 15.) Here, however, he speaks rather of an abuse that was foreign and adventitious.[1] There was at that time in all quarters a grievous stumbling-block arising from the wantonness of the Jews, inasmuch as they obstinately rejected Christ.[2] In consequence of this, weak consciences were shaken, being in doubt, whether they should embrace Christ, inasmuch as he was not acknowledged by the chosen people.[3] This kind of scruple the Apostle removes, by instructing them, that their blindness had been prefigured even from the beginning, inasmuch as they could not behold the face of Moses, except through the medium of a *veil.* As, therefore, he had stated previously, that the law was rendered glorious by the lustre of Moses' countenance, so now he teaches, that the *veil* was an emblem of the blindness that was to come upon the people of Israel, for the person of Moses represents the law. The Jews, therefore, acknowledged by this, that they had not eyes to behold the law, except when veiled.

This *veil,* he adds, is not taken away, except by Christ. From this he concludes, that none are susceptible of a right apprehension, but those who direct their minds to Christ.[4] In the *first* place, he draws this distinction between the law and the Gospel—that the brightness of the former rather dazzled men's eyes, than enlightened them, while in the lat-

[1] "D'vn abus accidental, et qui estoit venu d'ailleurs;"—"Of an abuse that was accidental, and that had come from another quarter."

[2] "De ce qu'ils reiettoyent Iesus Christ d'vne malice endurcie;"—"Inasmuch as they rejected Christ with a hardened malice."

[3] "Veu que le peuple esleu ne le recognoissoit point pour Sauueur;"—"Inasmuch as the chosen people did not acknowledge him as a Saviour."

[4] "Ceux qui appliquent leur entendement à cognoistre Christ;"—"Those who apply their understandings to the knowledge of Christ."

ter, Christ's glorious face is clearly beheld. He now triumphantly exults, on the ground that the majesty of the Gospel is not terrific, but amiable[1]—is not hid, but is manifested familiarly to all. The term παῤῥησία, *confidence*, he employs here, either as meaning an elevated magnanimity of spirit, with which all ministers of the Gospel ought to be endowed, or as denoting an open and full manifestation of Christ; and this second view is the more probable, for he contrasts this *confidence* with the obscurity of the law.[2]

13. *Not as Moses.* Paul is not reasoning as to the intention of Moses. For as it was his office, to publish the law to his people, so, there can be no doubt that he was desirous, that its true meaning should be apprehended by all, and that he did not intentionally involve his doctrine in obscurity, but that the fault was on the part of the people. As, therefore, he could not renew the minds of the hearers, he was contented with faithfully discharging the duty assigned to him. Nay more, the Lord having commanded him to put a *veil* between his face and the eyes of the beholders, he obeyed. Nothing, therefore, is said here to the dishonour of Moses, for he was not required to do more than the commission, that was assigned to him, called for. In addition to this, that bluntness, or that weak and obtuse vision, of which Paul is now speaking, is confined to unbelievers exclusively, because the law though wrapt up in figures,[3] did nevertheless *impart wisdom to babes*, Ps. xix. 7.[4]

14. *Their understandings were blinded.* He lays the whole blame upon them, inasmuch as it was owing to their

[1] "Aimable, et attrayante;"—"Amiable, and attractive."

[2] "We speak not only with all *confidence*, but with all imaginable *plainness;* keeping back nothing; disguising nothing; concealing nothing; and here we differ greatly from Jewish doctors, and from the Gentile philosophers, who affect *obscurity*, and endeavour, by figures, metaphors, and allegories, to hide everything from the vulgar. But we wish that all may *hear;* and we speak so that all may *understand.*"—*Dr. Adam Clarke.*—*Ed.*

[3] "Figures et ombres;"—"Figures and shadows."

[4] "The clause rendered in our authorized version—*making wise the simple*, is rendered by CALVIN, instructing the *babe* in wisdom. In Tyndale's Bible the reading is, 'And giveth wisdom even unto *babes*.' *Babes* is the word used in most of the versions."—CALVIN on the Psalms, vol. i. p. 317, *n.* 2.—*Ed.*

blindness, that they did not make any proficiency in the doctrine of the law. He afterwards adds, *That veil remaineth even until this day.* By this he means, that that dulness of vision was not for a single hour merely, but prefigured what the condition of the nation would be in time to come. "That *veil* with which Moses covered his face, when publishing the law, was the emblem of a stupidity, that would come upon that people, and would continue upon them for a long period. Thus at this day, when the law is preached to them, in *hearing they hear not, and in seeing they see not.* (Matt. xiii. 13.) There is no reason, however, why we should be troubled, *as though some new thing had happened.* (1 Peter iv. 12.) God has shown long ago under the type of the *veil*, that it would be so. Lest, however, any blame should attach to the law, he again repeats it, that *their hearts were covered with a veil.*

And it is not removed, because it is done away through Christ. He assigns a reason, why they are so long in blindness in the midst of light. For the law is in itself bright, but it is only when Christ appears to us in it, that we enjoy its splendour. The Jews turn away their eyes as much as they can from Christ. It is not therefore to be wondered, if they see nothing, refusing as they do to behold the sun. This blindness on the part of the chosen people, especially as it is so long continued, admonishes us not to be lifted up with pride, relying on the benefits that God has conferred upon us. This point is treated of in Rom. xi. 20. Let, however, the reason of this blindness deter us from contempt of Christ, which God so grievously punishes. In the mean time, let us learn, that without Christ, the *Sun of righteousness*, (Mal. iv. 2,) there is no light even in the law, or in the whole word of God.

16. *But when he shall have turned to the Lord.* This passage has hitherto been badly rendered, for both Greek and Latin writers have thought that the word *Israel* was to be understood, whereas Paul is speaking of Moses. He had said, that a *veil is upon the hearts* of the Jews, *when Moses is read.* He immediately adds, *As soon as he will have turned to the Lord, the veil will be taken away.* Who does

not see, that this is said of *Moses*, that is, of the law? For as Christ is the *end*[1] of it, (Rom. x. 4,) to which it ought to be referred, it was turned away in another direction, when the Jews shut out Christ from it. Hence, as in the law[2] they wander into by-paths, so the law, too, becomes to them involved like a labyrinth, until it is brought to refer to its *end*, that is, Christ. If, accordingly, the Jews seek Christ in the law, the truth of God will be distinctly seen by them,[3] but so long as they think to be wise without Christ, they will wander in darkness, and will never arrive at a right understanding of the law. Now what is said of the law applies to all Scripture—that where it is not taken as referring to Christ as its one aim, it is mistakingly twisted and perverted.[4]

17. *The Lord is the Spirit.* This passage, also, has been misinterpreted, as if Paul had meant to say, that Christ is of a spiritual essence, for they connect it with that statement in John iv. 24, *God is a Spirit.* The statement before us, however, has nothing to do with Christ's essence, but simply points out his office, for it is connected with what goes before, where we found it stated, that the doctrine of the law is literal, and not merely dead, but even an occasion of death. He now, on the other hand, calls Christ its spirit,[5] meaning by this, that it will be living and life-giving, only if it is breathed into by Christ. Let the soul be connected with the body, and then there is a living man, endowed with intelligence and perception, fit for all vital functions.[6] Let the soul be removed from the body, and there will remain nothing but a useless carcase, totally devoid of feeling.

[1] "La fin et l'accomplissement d'icelle;"—"The end and accomplishment of it."

[2] "En lisant la Loy;"—"In reading the Law."

[3] "Ils y trouuerout clairement la pure verité de Dieu;"—"They will clearly discover in it the pure truth of God."

[4] "C'est la destourner hors de son droit sens et du tout la peruertir;"—"This is to turn it away from its right meaning, and altogether to pervert it."

[5] "L'esprit de la Loy;"—"The spirit of the law."

[6] "Tous mouuemens et operations de la vie;"—"All the movements and operations of life."

The passage is deserving of particular notice,[1] as teaching us, in what way we are to reconcile those encomiums which David pronounces upon the law—(Psalm xix. 7, 8)—"the law of the Lord *converteth souls, enlighteneth the eyes, imparteth wisdom to babes,*" and passages of a like nature, with those statements of Paul, which at first view are at variance with them—that it is the *ministry of sin and death*—the *letter* that does nothing but *kill.* (2 Cor. iii. 6, 7.) For when it is animated by Christ,[2] those things that David makes mention of are justly applicable to it. If Christ is taken away, it is altogether such as Paul describes. Hence Christ is the life of the law.[3]

Where the Spirit of the Lord. He now describes the manner, in which Christ gives life to the law—by giving us his Spirit. The term *Spirit* here has a different signification from what it had in the preceding verse. *There,* it denoted the soul, and was ascribed metaphorically to Christ. *Here,* on the other hand, it means the Holy Spirit, that Christ himself confers upon his people. Christ, however, by regenerating us, gives life to the law, and shows himself to be the fountain of life, as all vital functions proceed from man's soul. Christ, then, is to all (so to speak) the universal soul, not in respect of essence, but in respect of grace. Or, if you prefer it, Christ is *the Spirit,* because he quickens us by the life-giving influence of his Spirit.[4]

He makes mention, also, of the blessing that we obtain from that source. "*There,*" says he, "is *liberty.*" By the term *liberty* I do not understand merely emancipation from the servitude of sin, and of the flesh, but also that confidence, which we acquire from His bearing witness as to our adoption. For it is in accordance with that statement—*We have not again received the spirit of bondage, to fear,* &c. (Rom. viii. 15.) In that passage, the Apostle makes mention of

[1] "Voici vn beau passage, et bien digne d'estre noté;"—"Here is a beautiful passage, and well deserving to be carefully noticed."

[2] "Quand l'ame luy est inspiree par Christ;"—"When a soul is breathed into by Christ."

[3] "La vie et l'esprit de la Loy;"—"The life and spirit of the Law."

[4] "Par l'efficace et viue vertu de son Sainct Esprit;"—"By the efficacy and living influence of his Holy Spirit."

two things—*bondage*, and *fear*. The opposites of these are *liberty* and *confidence*. Thus I acknowledge, that the inference drawn from this passage by Augustine is correct—that we are by nature the slaves of sin, and are made free by the grace of regeneration. For, where there is nothing but the bare letter of the law, *there* will be only the dominion of sin, but the term *Liberty*, as I have said, I take in a more extensive sense. The grace of the Spirit might, also, be restricted more particularly to ministers, so as to make this statement correspond with the commencement of the chapter, for ministers require to have another grace of the Spirit, and another liberty from what others have. The former signification, however, pleases me better, though at the same time I have no objection, that this should be applied to every one according to the measure of his gift. It is enough, if we observe, that Paul here points out the efficacy of the Spirit, which we experience for our salvation—as many of us, as have been regenerated by his grace.

18. *But we all, with unveiled face.* I know not how it had come into the mind of Erasmus, to apply to ministers exclusively, what is evidently common to all believers. The word κατοπτριζεσθαι, it is true, has a double signification among the Greeks, for it sometimes means to hold out a mirror to be looked into, and at other times to look into a mirror when presented.[1] The old interpreter, however, has correctly judged, that the *second* of these is the more suitable to the passage before us. I have accordingly followed his rendering.[2] Nor is it without good reason, that Paul has added a term of universality—"*We all*," says he; for he takes in the whole body of the Church. It is a conclusion that suits well with the doctrine stated previously—that we

[1] "It is made use of in the *former* sense by *Plutarch*, (2. 894. D.) It is more frequently employed in the *latter* signification. Thus *Plato* says, Τοις μεθυουσι συνιζουλιυι κατοπτριζεσθαι—"He advised drunken persons to *look at themselves in a mirror*." So also Diogenes Laert. (in Socrate) Ηξιου δι τους νεους συνιχως κατοπτριζεσθαι. He thought that young men should frequently *look at themselves in a mirror*.—*Ed.*

[2] Wiclif (1380) following, as he is wont to do, the Vulgate, renders as follows: "And alle we that with open face seen the glorie of the Lord." CALVIN'S rendering, it will be observed, is—"In speculo conspicientes;"—"beholding in a mirror."—*Ed.*

have in the gospel a clear revelation from God. As to this, we shall see something farther in the *fourth* chapter.

He points out, however, at the same time, both the strength of the revelation, and our daily progress.[1] For he has employed such a similitude to denote *three* things: *first*, That we have no occasion to fear obscurity, when we approach the gospel, for God *there* clearly discovers to us His face;[2] *secondly*, That it is not befitting, that it should be a dead contemplation, but that we should be transformed by means of it into the image of God; and, *thirdly*, that the one and the other are not accomplished in us in one moment, but we must be constantly making progress both in the knowledge of God, and in conformity to His image, for this is the meaning of the expression—*from glory to glory.*

When he adds,—*as by the Spirit of the Lord*, he again reminds of what he had said—that the whole excellence of the gospel depends on this, that it is made life-giving to us by the grace of the Holy Spirit. For the particle of comparison—*as*, is not employed to convey the idea of something not strictly applicable, but to point out the manner. Observe, that the design of the gospel is this—that the image of God, which had been effaced by sin, may be stamped anew upon us, and that the advancement of this restoration may be continually going forward in us during our whole life, because God makes his glory shine forth in us by little and little.

There is one question that may be proposed here. "Paul says, that we behold God's face with an unveiled face,[3] while in the former Epistle we find it stated, that we do not, for the present, know God otherwise than through a mirror, and

[1] "Le proufit ou auancement que nous sentons en cela tous les iours;"—"The profit or advancement, which we experience in it every day."

[2] "Car là Dieu se descouure à nous face à face;"—"For God there discovers Himself to us face to face."

[3] *Granville Penn* renders the verse as follows: "And we all, looking, as in a glass, at the glory of the Lord with *his* face unveiled," and adds the following note: "St. Paul contrasts the condition of the Jews, when they could not fix their eyes on the glory of the unveiled face of Moses, with the privilege of Christians, who are empowered to look, as in a mirror, on the open and unveiled face of Christ; and in that gazing, to be transformed into the same glorious image: The 'unveiled face,' therefore, is that of *our Lord*, not that of the beholder."—*Ed.*

in an obscure manner." In these statements there is an appearance of contrariety. They are, however, by no means at variance. The knowledge that we have of God for the present is obscure and slender, in comparison with the glorious view that we shall have on occasion of Christ's last coming. At the same time, He presents Himself to us at present, so as to be seen by us, and openly beheld, in so far as is for our advantage, and in so far as our capacity admits of.[1] Hence Paul makes mention of progress being made, inasmuch as there will *then* only be perfection.

CHAPTER IV.

1. Therefore, seeing we have this ministry, as we have received mercy, we faint not;

2. But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God.

3. But if our gospel be hid, it is hid to them that are lost:

4. In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

5. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

6. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

1. Quamobrem habentes ministerium hoc, sicuti misericordiam sumus consequuti, non deficimus,

2. Sed reiicimus latebras dedecoris, non ambulantes in astutia, neque dolo tractantes sermonem Dei: sed manifestatione veritatis commendantes nos apud omnem conscientiam hominum coram Deo.

3. Si autem velatum est Evangelium nostrum: in iis qui pereunt velatum est.

4. Quibus deus sæculi hujus excæcavit sensus: nempe infidelibus, ut ne illis resplendeat claritas Evangelii gloriæ Christi, qui est imago Dei invisibilis.

5. Non enim nosmetipsos prædicamus, sed Iesum Christum Dominum: nos vero servos vestros propter Iesum.

6. Quoniam Deus qui iussit e tenebris lumen splendescere, idem illuxit in cordibus nostris ad illuminationem cognitionis gloriæ Dei in facie Iesu Christi.

[1] "'Tis not a change only into the image of God with slight colours, an image drawn as with charcoal; but a glorious image even in the rough draught, which grows up into greater beauty by the addition of brighter colours: *Changed* (saith the Apostle, 2 Cor. iii. 18) *into the same image from glory to glory:* glory in the first lineaments as well as glory in the last lines."—*Charnock's* Works, vol. ii. p. 209.—*Ed.*

1. *Having this ministry.* He now returns to a commendation of himself personally, from which he had digressed into a general discussion, in reference to the dignity of the gospel. As, therefore, he has been treating of the nature of the gospel, so he now shows how faithful and upright a minister of it he is. He has previously shown, what is the true gospel of Christ. He now shows what he preaches to be such. "*Having,*" says he, "*this ministry*"—that *ministry,* the excellence of which he had extolled in terms so magnificent, and the power and usefulness of which he had so abundantly shown forth. Hence, in order that he may not seem to extol himself too much, he premises that it was not by his own efforts, or by his own merits, that he had reached such a pinnacle of honour, but had been led forward by the mercy of God exclusively. Now there was more implied in making the *mercy* of God the reason of his Apostleship, than if he had attributed it to the *grace* of God. *We faint not,*[1] that is, we are not deficient in our duty,[2] so as not to discharge it with fidelity.

2. *But renounce the hidden things.* While he commends his own sincerity,[3] he, on the other hand, indirectly reproves the false Apostles, who, while they corrupted by their ambition the genuine excellence of the gospel, were, nevertheless, desirous of exclusive distinction. Hence the faults, from which he declares himself to be exempt, he indirectly imputes to them. By the *hidden things of disgrace,* or *concealments,* some understand the shadows of the Mosaic law. Chrysostom understands the expression to mean the vain show, by which they endeavoured to recommend themselves. I understand by it—all the disguises, with which they adulterated the pure and native beauty of the gospel. For as

[1] "Instead of οὐκ ἐκκακοῦμεν, *we faint not,* οὐκ ἐγκακοῦμεν, *we act not wickedly,* is the reading of ADFG, and some others. Wakefield thinks it the genuine reading; it certainly makes a very good sense with what goes before and what follows. If we follow this reading, the whole verse may be read thus—'Wherefore, as we have obtained mercy, or been graciously intrusted, ἠλεήθημεν, with this ministry, we do not act wickedly, but have renounced the hidden things of dishonesty."—*Dr. A. Clarke.—Ed.*

[2] "Nous n'omettons rien de ce qui est de nostre office;"—"We do not omit any thing of what belongs to our office."

[3] "Sa droiture et syncerite;"—"His own uprightness and sincerity."

chaste and virtuous women, satisfied with the gracefulness of natural beauty, do not resort to artificial adornings, while harlots never think themselves sufficiently adorned, unless they have corrupted nature, so Paul glories in having set forth the pure gospel, while others set forth one that was disguised, and covered over with unseemly additions. For as they were ashamed of the simplicity of Christ, or at least could not have distinction[1] from true excellencies of Apostles, they framed a new gospel, not unlike a profane philosophy, swelled up with empty bombast, while altogether devoid of the efficacy of the Spirit. Spurious ornaments of this nature,[2] by which the gospel is disfigured, he calls the *concealments of disgrace*, because the nakedness of those, who have recourse to concealments and disguises, must of necessity be dishonourable and disgraceful.

As to himself, he says that he rejects or disdains disguises, because Christ's face, the more that it is seen opened up to view in his preaching, shines forth so much the more gloriously. I do not, however, deny, that he alludes at the same time to the veil of Moses, (Exod. xxxiv. 33,) of which he had made mention, but he ascribes a quite different veil to the false Apostles. For Moses covered his face, because the excessive brightness of the glory of the law could not be endured by tender and blear eyes. They,[3] on the other hand, put on a veil by way of ornament. Besides, as they would be despicable, nay, infamous, if the simplicity of the gospel shone forth, they, on this account, hide their shame under ever so many cloaks and masks.

Not walking in craftiness. There can be no doubt, that the false Apostles delighted themselves greatly in the *craftiness* that Paul reproves, as though it had been a distinguished excellence, as we see even at this day some, even of those who profess the gospel, who would rather be esteemed subtile than sincere, and sublime rather than solid, while in the mean time all their refinement is mere childishness. But

[1] " Ne pouuoyent pas estre excellens et en estime;"—" Could not be eminent, and be held in estimation."

[2] " Ces couleurs fausses, et ces desguisemens;"—" Those false colours, and those disguises."

[3] " Les faux apostres;"—" The false apostles."

what would you do? It delights them to have a name for acuteness, and they have, under that pretext, applause among the ignorant.[1] We learn, however, in what estimation Paul holds this appearance of excellence. *Craftiness* he declares to be unworthy of Christ's servants.

As to what follows—*nor handling deceitfully*—I am not sure that this sufficiently brings out Paul's meaning; for the verb δολοῦν does not so properly mean *acting fraudulently*, as what is called *falsifying*,[2] as horse-jockeys[3] are wont to do. In this passage, at least, it is placed in contrast with upright preaching, agreeably to what follows.

But by manifestation of the truth. He claims to himself this praise—that he had proclaimed the pure doctrine of the gospel in simplicity and without disguise, and has the *consciences of all* as witnesses of this *in the sight of God.* As he has placed the *manifestation of the truth* in contrast with the disguised[4] doctrine of the sophists, so he appeals the decision to their consciences, and to the judgment-seat of God, whereas they abused the mistaken judgment of men, or their corrupt affection, and were not so desirous to be in reality worthy of praise as they were eager to appear so. Hence we infer, that there is a contrast here between the *consciences* of men and their *ears.* Let the servants of Christ, therefore, reckon it enough to have approved their integrity to the *consciences* of men *in the sight of God,* and pay no regard to the corrupt inclinations of men, or to popular applause.

3. *But if our gospel is hid.* It might have been an easy thing to pour calumny upon what he had said as to the clearness of his preaching, because he had many adversaries.

[1] "Enuers les gens simples, et qui ne scauent pas iuger des choses;"—"Among simple people, and those that do not know how to judge of things."

[2] The verb δολοῦν is applied by *Lucian* (in Hermot. 59) to vintners adulterating wine, in which sense it is synonymous with καπηλίειν, made use of by Paul in 2 Cor. ii. 17. (See p. 163, *n.* 1.) Beza's rendering of the clause exactly corresponds with the one to which CALVIN gives the preference—"Neque falsantes sermonem Dei;"—"Nor falsifying the word of God." Tyndale (1534) renders the clause thus—"Nether corrupte we the worde of God." The rendering in the Rheims version (1582) is—"Nor adulterating the word of God."—*Ed.*

[3] "Et frippiers;"—"And brokers."

[4] "Fardee et desguisee;"—"Painted and disguised"

That calumny he repels with stern authority, for he threatens all who do not acknowledge the power of his gospel, and warns them that this is a token of reprobation and ruin. "Should any one affirm that he does not perceive that manifestation of Christ of which I boast, he clearly shows himself, by this very token, to be a reprobate,[1] for my sincerity in the work of instructing[2] is clearly and distinctly perceived by all that have eyes. Those, therefore, from whom it is hid, must be blind, and destitute of all rational understanding." The sum is this—that the blindness of unbelievers detracts nothing from the clearness of his gospel; for the sun is not less resplendent, that the blind do not perceive his light.[3]

But some one will say that this applies equally to the law, for in itself it is a *lamp*[4] *to guide our feet,* (Ps. cxix. 105,) *enlightens the eyes,* (Ps. xix. 8,) &c., and is hid only from those that perish. I answer that, when Christ is included in the law, the sun shines forth through the midst of the clouds, so that men have light enough for their use; but when Christ is disjoined from it, there is nothing left but darkness, or a false appearance of light, that dazzles men's eyes instead of assisting them. It is, however, a token of great confidence, that he ventures to regard as reprobates all that reject his doctrine. It is befitting, however, that all that would be looked upon as ministers of God's word should be endued with the like confidence, that with a fearless confidence they may unhesitatingly summon all the adversaries of their doctrine to the judgment-seat of God, that they may bring thence a sure condemnation.

4. *Whose minds the god of this world.* He intimates, that no account should be made of their perverse obstinacy. "They do not see," says he, "the sun at mid-day, because *the devil has blinded their understandings.*" No one that judges rightly can have any doubt, that it is of Satan that the Apostle speaks. Hilary, as he had to do with Arians,

[1] "Il ne pourra mieux monstrer signe de sa reprobation, que par là;"—"He could not give a clearer evidence of his reprobation than this."

[2] "La syncerite et droiture que ie tien à enseigner;"—"The sincerity and uprightness that I maintain in teaching."

[3] See CALVIN on Corinthians, vol. i. p. 116.—*Ed.*

[4] "Vne lanterne ardente;"—"A lantern burning."

who abused this passage, so as to make it a pretext for denying Christ's true divinity, while they at the same time confessed him to be God, twists the text in this way—"God hath blinded the understandings of this world." In this he was afterwards followed by Chrysostom, with the view of not conceding to the Manicheans their *two first principles.*[1] What influenced Ambrose does not appear. Augustine had the same reason as Chrysostom, having to contend with the Manicheans.

We see what the heat of controversy does in carrying on disputes. Had all those men calmly read Paul's words, it would never have occurred to any one of them to twist them in this way into a forced meaning; but as they were harassed by their opponents, they were more concerned to refute them, than to investigate Paul's meaning. But what occasion was there for this? For the subterfuge of the Arians was childish—that if the devil is called the *god of this world,* the name of God, as applied to Christ, does not express a true, eternal, and exclusive divinity. For Paul says elsewhere, *many are called gods,* (1 Cor. viii. 5;) but David, on the other hand, sings forth—*the gods of the nations are demons.*[2] (Ps. xcvi. 5.) When, therefore, the devil is called the *god* of the wicked, on the ground of his having dominion over them, and being worshipped by them in the place of God, what tendency has this to detract from the honour of Christ? And as to the Manicheans, this appellation gives no more countenance to the Manicheans, than when he is called the *prince of this world.* (John xiv. 30.)[3]

[1] The Manicheans, so called from Manes their founder, held the doctrine of *two first principles,* a *good* and an *evil,* thinking to account in this way for the origin of evil. See CALVIN'S Institutes, vol. i. p. 147.—*Ed.*

[2] "Les dieux des Gentils sont diables;"—"The gods of the Gentiles are devils. CALVIN here, as in many other instances, quotes according to the *sense,* not according to the *words.* The passage referred to is rendered by CALVIN—"All the gods of the nations are vanities," ("*ou, idoles,*" "*or idols,*") the Hebrew word being, as he notices, אֱלִילִים, (*elilim,*) *mere nothings,* (1 Cor. viii. 4,) instead of אֱלֹהִים, (*elohim,*) *gods.* (See CALVIN on the Psalms, vol. iv. pp. 50, 51.) There can be no doubt that CALVIN, in quoting this passage here, has an eye to what is stated by Paul in 1 Cor. x. 20.—*Ed.*

[3] CALVIN, when commenting on the passage referred to, remarks, that "the devil is called *the prince of this world,* not because he has a kingdom

There is, therefore, no reason for being afraid to interpret this passage as referring to the devil, there being no danger in doing so. For should the Arians come forward and contend,[1] that Christ's divine essence is no more proved from his having the appellation *God* applied to him, than Satan's is proved from its being applied to *him*, a cavil of this nature is easily refuted; for Christ is called God without any addition,[2] nay, he is called *God blessed for ever.* (Rom. ix. 5.) He is said to be that God who was *in the beginning, before the creation of the world.* (John i. 1-3.) The devil, on the other hand, is called the *god of this world*, in no other way than as Baal is called the god of those that worship him, or as the dog is called the god of Egypt.[3] The Manicheans, as I have said, for maintaining their delusion, have recourse to other declarations of Scripture, as well as this, but there is no difficulty in refuting those also. They contend not so much respecting the *term*, as respecting the *power.* As the *power* of *blinding* is ascribed to Satan, and dominion over unbelievers, they conclude from this that he is, from his own resources, the author of all evil, so as not to be subject to God's control—as if Scripture did not in various instances declare, that devils, no less than the angels of heaven, are servants of God, each of them severally in his own manner. For, as the latter dispense to us God's benefits for our salvation, so the former execute his wrath. Hence good angels are called *powers* and *principalities*, (Eph. iii. 10,) but it is simply because they exercise the power given them by God. For the same reason Satan is *the prince of*

separated from God, (as the Manicheans imagined,) but because, by God's permission, he exercises his tyranny over the world."—CALVIN on John, vol. ii. p. 104.—*Ed.*

[1] "Tant qu'ils voudront;"—"As much as they please."

[2] CALVIN obviously means by this clause—without anything being added having a tendency to qualify or limit the appellation. In accordance with this he says in the *Institutes*, (vol. i. p. 156,) that the "title," God, "is not conferred on any man *without some addition*, as when it is said that Moses would be a god to Pharaoh." (Exod. vii. 1.)—*Ed.*

[3] A variety of animals, besides the dog, were worshipped by the Egyptians, and even some vegetable substances, growing in their gardens, were adored by them as deities! CALVIN, when commenting on 1 Cor. viii. 5, speaks of the Egyptians as having rendered divine homage to "the ox, the serpent, the cat, the onion, the garlic."—CALVIN *on Corinthians*, vol. i. p. 277.—*Ed.*

this world, not as if he conferred dominion upon himself, or obtained it by his own right, or, in fine, exercised it at his own pleasure. On the contrary, he has only so much as the Lord allows him. Hence Scripture does not merely make mention of the good spirit of God, and good angels, but he also speaks of evil spirits of God. *An evil spirit from God came upon Saul.* (1 Sam. xvi. 14.) Again, chastisements through means of *evil angels.* (Ps. lxxviii. 49.)

With respect to the passage before us, the *blinding* is a work common to God and to Satan, for it is in many instances ascribed to God; but the *power* is not alike, nor is the *manner* the same. I shall not speak at present as to the manner. Scripture, however, teaches that Satan *blinds* men,[1] not merely with God's permission, but even by his command, that he may execute his vengeance. Thus Ahab was deceived by Satan, (1 Kings xxii. 21,) but could Satan have done this of himself? By no means; but having offered to God his services for inflicting injury, he was sent to be a *lying spirit in the mouth of all his prophets.* (1 Kings xxii. 22.) Nay more, the reason why God is said to *blind* men is, that after having deprived us of the right exercise of the understanding, and the light of his Spirit, he delivers us over to the devil, to be hurried forward by him to a *reprobate mind,* (Rom. i. 28,) gives him the power of deception, and by this means inflicts just vengeance upon us by the minister of his wrath. Paul's meaning, therefore, is, that all are possessed by the devil, who do not acknowledge his doctrine to be the sure truth of God. For it is more severe to call them slaves of the devil,[2] than to ascribe their blind-

[1] "Les reprouuez;"—"The reprobate."

[2] "'*The god of this world.*' O that we could consider this, according to what it doth import and carry in it of horror and detestableness! It is a thing that we do not yet believe, that a world inhabited by reasonable creatures, God's own offspring, is universally fallen into a confederacy and combination with another god, with an enemy-god, an adversary-god, against the living and true God! Men have changed their God. And what a fearful choice have they made! Fallen into a league with those wicked creatures that were weary of his government before, and that were, thereupon, thrown down into an abyss of darkness, and bound up in the chains thereof, unto the judgment of the great day. But doth the Scripture say this in vain? or hath it not a meaning when it calls the devil *the god of this world?* O with what amazement should it strike our hearts,

ness to the judgment of God. As, however, he had a little before adjudged such persons to destruction, (verse 3,) he now adds that they perish, for no other reason than that they have drawn down ruin upon themselves, as the effect of their own unbelief.

Lest the light of the glorious gospel of Christ should shine upon them. This serves to confirm what he had said—that if any one rejected his gospel, it was his own blindness that prevented him from receiving it. "For nothing," says he, "appears in it but Christ, and that not obscurely, but so as to shine forth clearly." He adds, that Christ is the *image of God*, by which he intimates that they were utterly devoid of the knowledge of God, in accordance with that statement —*He that knoweth not me knoweth not my Father.* (John xiv. 7.) This then is the reason, why he pronounced so severe a sentence upon those that had doubts as to his Apostleship —because they did not behold Christ, who might there be distinctly beheld. It is doubtful whether he employed the expression, *the gospel of the glory of Christ*, as meaning the glorious gospel, agreeably to the Hebrew idiom; or whether he means by it—the gospel, in which Christ's glory shone forth. The *second* of these meanings I rather prefer, as having in it more completeness.

When, however, Christ is called the *image of the invisible God*, this is not meant merely of his essence, as being the "co-essential of the Father," as they speak,[1] but rather has

to think that so it is, that the whole order of creatures is gone off from God, and fallen into a confederacy with the devil and his angels, against their rightful sovereign Lord."—*Howe's Works.* (London, 1834.) p. 1206. —*Ed.*

[1] CALVIN manifestly refers to an expression made use of by the Council of Nice, A.D. 325, to express unity of essence in the first and second persons of the Trinity, the Son having been declared to be ὁμοούσιος τῷ Πατρὶ —*co-essential with the Father.* "It had been used in the same sense by some writers before the meeting of the Council. It is remarkable, however, that it had been rejected by the Council of Antioch, A.D. 263, on account of the inference which Paul of Samosata pretended to draw from it, namely, that if Christ and the Spirit were consubstantial with the Father, it followed that there were three substances—one prior and two posterior—derived from it. To guard against this inference, the Council declared that the Son was *not* ὁμοούσιος τῷ Πατρὶ. (*consubstantial with the Father.*) "Paul" (*of Samosata*) "seems to have explained the term as signifying *specific*, or *of the same species;* and it is certain that this sense

a reference to us, because he represents the Father to us. The Father himself is represented as *invisible*, because he is in himself not apprehended by the human understanding. He exhibits himself, however, to us by his Son, and makes himself in a manner visible.[1] I state this, because the ancients, having been greatly incensed against the Arians, insisted more than was befitting on this point—how it is that the Son is inwardly the *image of the Father* by a secret unity of essence, while they passed over what is mainly for edification—in what respects he is the *image of God* to us, when he manifests to us what had otherwise been hid in him. Hence the term *image* has a reference to us, as we shall see again presently.[2] The epithet *invisible*, though omitted in some Greek manuscripts, I have preferred to retain, as it is not superfluous.[3]

5. *For we preach not ourselves.* Some make this to be an instance of *Zeugma*,[4] in this manner: We preach not ourselves to be lords, but God's only Son, whom the Father has set over all things, to be the one Lord.[5] I do not, indeed,

had sometimes been given to it. Thus Aristotle calls the stars ὁμοούσια, meaning that they were all of the same nature. But in the creed of Nice it is expressive of unity of essence, and was adopted, after considerable discussion, as proper to be opposed to the Arians, who affirmed that the essence of the Son was different and separate from the Father."—*Dick's Theology*, vol. ii. pp. 62, 63. The reader will also find the same expression largely treated of by CALVIN in the *Institutes*, vol. i. pp. 150-1. See also *Institutes*, vol. ii. p. 33, and CALVIN on John, vol. i. p. 417.—*Ed.*

[1] " Christ is the *image of God*, as a child is the image of his father; not in regard of the individual property which the Father hath distinct from the child, and the child from the father, but in respect of the same substance and nature, derived from the father by generation. Christ is here called the *image of God*, (2 Cor. iv. 4,) ' not so much,' saith CALVIN, ' in relation to God, as the *Father* is the exemplar of his beauty and excellency, as in relation to *us*, as he represents the Father to us in the perfections of his nature, as they respect us and our welfare, and renders him visible to the eyes of our minds."—*Charnock's Works*, (Lond. 1684,) vol. ii. p. 476.—*Ed.*

[2] See on verse 6.

[3] Three manuscripts (as stated by Poole in his Synopsis) have ἀοράτου, (*invisible*,) but it is generally believed to have been an interpolation from Col. i. 15.—*Ed.*

[4] *Zeugma* is a figure of speech, in which two subjects are *used jointly* (the term being derived from ζεύγνυμι, *to join*) with the same predicate, which strictly belongs only to one.—*Ed.*

[5] " Auquel le Pere a baillé superintendance sur toutes choses;"—" To whom the Father has given superintendence over all things."

find fault with that interpretation, but as the expression is more emphatic (ἐμφατικωτέρα) and has a more extensive signification,[1] when it is said, that one *preaches himself.* I am more inclined to retain this interpretation, especially as it is almost unanimously approved of. For there are other ways in which men *preach themselves,* than by arrogating to themselves dominion, as for example, when they aim at show, rather than at edification—when they are desirous in any way to have distinction—when, farther, they make gain of the gospel. Ambition, therefore, and avarice, and similar vices in a minister, taint the purity of his doctrine, so that Christ has not there the exclusive distinction. Hence, he that would preach Christ alone, must of necessity forget himself.

And ourselves your servants. Lest any one should mutter out the objection—"But in the mean time you say many things respecting yourself," he answers, that he desires nothing farther, than that he should be their *servant.* "Whatever things I declare respecting myself (so loftily, and boastfully, in your opinion) have this object in view—that I may in Christ *serve* you advantageously." It follows, that the Corinthians are excessively proud and ungrateful, if they reject this condition. Nay more, it follows, that they had been previously of a corrupt judgment, inasmuch as they had not perceived his holy affection.

Here, however, all pastors of the Church are admonished as to their state and condition, for by whatever title of honour they may be distinguished, they are nothing more than the *servants* of believers, and unquestionably, they cannot serve Christ, without serving his Church at the same time. An honourable servitude, it is true, this is, and superior to any principality,[2] but still it is a *servitude,* so that Christ alone may be elevated to distinction—not encumbered by the shadow of a single rival.[3] Hence it is the part of a good

[1] "Comme ainsi soit que la façon de parler est de plus grand poids, et s'estend plus loin;"—"As it is a form of expression that has greater weight, and is more extensive."

[2] "Plus heureuse que toutes les principautez du monde;"—"Happier than all the principalities of the world."

[3] "N'estant nullement empesché par l'ombre de quelque autre qui luy seroit donne pour compagnon;"—"In no degree hindered by the shadow of any other, that might be given him as a companion."

pastor, not merely to keep aloof from all desire of domineering, but to regard it as the highest pitch of honour, at which he aspires—that he may *serve* the people of God. It is the duty of the people, on the other hand, to esteem the servants of Christ first of all on the ground of the dignity of their Master, and then farther on account of the dignity and excellence of their office, that they may not despise those, whom the Lord has placed in so illustrious a station.

6. *God who commanded light to shine out of darkness.* I see that this passage may be explained in four different ways. In the *first* place thus: "God has *commanded light to shine forth out of darkness:* that is, by the ministry of men, who are in their own nature *darkness*, He has brought forward the *light* of His gospel into the world." *Secondly*, thus: "God has made the *light* of the gospel to take the place of the law, which was wrapt up in *dark* shadows, and thus, He has brought *light* out of *darkness.*" Those that are fond of subtilties, would be prepared readily to receive expositions of that sort, but any one, who will examine the matter more closely, will perceive, that they do not correspond with the Apostle's intention. The *third* exposition is that of Ambrose: "When all things were involved in darkness, God kindled up the light of His gospel. For mankind were sunk in the darkness of ignorance, when God on a sudden shone forth upon them by his gospel." The *fourth* is that of Chrysostom, who is of opinion, that Paul alluded to the creation of the world, in this way: "God, who by his word created light, drawing it, as it were, out of the darkness[1]—that same Being has now enlightened us in a spiritual manner, when we were buried in darkness." This transition,[2] from light that is visible and corporeal to what is spiritual, has more of elegance, and there is nothing forced

[1] "Du profond des tenebres;"—"Out of the depth of darkness."

[2] *Anagoge.* The Reader will find in the *Harmony* (vol. i. p. 436. *n.* 1,) a lucid view of the import of the word *anagoge*, or rather ἀναγωγὴ as employed, on the one hand, by "divines of the allegorizing school," and on the other by CALVIN, whose reverence for the inspired oracles would not permit him to give way to mere fancy in the interpretation of them, even in a single instance.—*Ed.*

in it. The preceding one,[1] however, is not unsuitable. Let every one follow his own judgment.

Hath shined in our hearts. He speaks of a twofold illumination, which must be carefully observed—the one is that of the gospel, the other is secret, taking place in our hearts.[2] For as God, the Creator of the world, pours forth upon us the brightness of the sun, and gives us eyes to receive it, so, as the Redeemer, in the person of his Son, He shines forth, indeed, upon us by His gospel, but, as we are blind, that would be in vain, if He did not at the same time enlighten our understandings by His Spirit. His meaning, therefore, is, that God has, by His Spirit, opened the eyes of our understandings, so as to make them capable of receiving the light of the gospel.

In the face of Jesus Christ. In the same sense in which he had previously said that Christ is the *image of the Father*, (verse 4th) he now says, that the glory of God is manifested to us *in his face.* Here we have a remarkable passage, from which we learn that God is not to be *sought out* (Job xi. 7) in His unsearchable height, (*for He dwells in light that is inaccessible*, 1 Tim. vi. 16,) but is to be known by us, in so far as He manifests himself in Christ. Hence, whatever men desire to know respecting God, apart from Christ, is evanescent, for they wander out of the way. True, indeed, God in Christ appears in the first instance to be mean, but He appears at length to be glorious in the view of those, who hold on, so as to come from the cross to the resurrection.[3] Again we see, that in the word *person*[4] there is a reference made to us,[5] because it is more advantageous for us to behold God, as He appears in His only-begotten Son, than to search out His secret essence.

[1] "La troisieme exposition;"—"The third exposition."

[2] "Interieurement en nos cœurs;"—"Inwardly in our hearts."

[3] "Ceux, qui ont la patience de venir de la croix à la resurrection;"—"Those, who have the patience to come from the cross to the resurrection."

[4] The original expression is ἐν προσώπῳ Ἰησοῦ Χριστοῦ—in the *person* of Jesus Christ.—*Ed.*

[5] "Ce qui est dit de Dieu, c'est pour le regard de nous;"—"What is said respecting God, is in relation to us."—See p. 197.

7. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

8. *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair;

9. Persecuted, but not forsaken; cast down, but not destroyed;

10. Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

11. For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

12. So then death worketh in us, but life in you.

7. Habemus autem thesaurum hunc in vasis testaceis: ut exsuperantia potentiæ sit Dei, et non ex nobis:

8. Quando in omnibus premimur, at non anxii reddimur: laboramus inopia, at non destituimur:

9. Persequutionem patimur, at non deserimur: deiicimur, at non perimus:

10. Semper mortificationem Iesu Christi circumferentes in corpore nostro, ut vita Iesu manifestetur in corpore nostro.

11. Semper enim nos, dum vivimus,[1] in mortem tradimur propter Iesum, ut vita Iesu manifestetur[2] in mortali carne nostra.

12. Itaque mors quidem in nobis operatur, vita autem in vobis.[3]

7. *But we have this treasure.* Those that heard Paul glorying in such a magnificent strain as to the excellence of his ministry, and beheld, on the other hand, his person, contemptible and abject in the eyes of the world, might be apt to think that he was a silly and ridiculous person, and might look upon his boasting as childish, while forming their estimate of him from the meanness of his person.[4] The wicked, more particularly, caught hold of this pretext, when they wished to bring into contempt every thing that was in him. What, however, he saw to be most of all unfavourable to the honour of his Apostleship among the ignorant, he turns by an admirable contrivance into a means of advancing it. First of all, he employs the similitude of a *treasure*, which is not usually laid up in a splendid and elegantly adorned chest, but rather in some *vessel* that is mean and worthless;[5] and then farther, he subjoins, that the

[1] "Nous en viuant, or, *nous qui viuons;*"—"We, while living, or, *we who live.*"

[2] "Soit aussi manifestee;"—"May also be manifested."

[3] "La vie en vous, ou, vous en reuient;"—"Life in you, or, comes from it to you."

[4] "Ils le iugeoyent selon l'apparence de sa personne, qui estoit petite et contemptible;"—"They judged of him according to the appearance of his person, which was small and contemptible."

[5] "The term σκεῦος (*vessel*), from σχέω *to hold*, has an allusion to the body's being the *depository* of the soul. Ὄστρακον properly signifies a *shell*,

power of God is, by that means, the more illustrated, and is the better seen. "Those, who allege the contemptible appearance of my person, with the view of detracting from the dignity of my ministry, are unfair and unreasonable judges, for a *treasure* is not the less valuable, that the vessel, in which it is deposited, is not a precious one. Nay more, it is usual for great *treasures* to be laid up in earthen pots. Farther, they do not consider, that it is ordered by the special Providence of God, that there should be in ministers no appearance of excellence, lest any thing of distinction should throw the *power of God* into the shade. As, therefore, the abasement of ministers, and the outward contempt of their persons give occasion for glory accruing to God, that man acts a wicked part, who measures the dignity of the gospel by the person of the minister."

Paul, however, does not speak merely of the universal condition of mankind, but of his own condition in particular. It is true, indeed, that all mortal men are *earthen vessels*. Hence, let the most eminent of them all be selected, and let him be one that is adorned to admiration with all ornaments of birth, intellect, and fortune,[1] still, if he be a minister of the gospel, he will be a mean and merely *earthen* depository of an inestimable *treasure*. Paul, however, has in view himself, and others like himself, his associates, who were held in contempt, because they had nothing of show.

8. *While we are pressed on every side.* This is added by way of explanation, for he shows, that his abject condition is so far from detracting from the glory of God, that it is the occasion of advancing it. "We are reduced," says he, "to straits, but the Lord at length opens up for us an outlet;[2]

(of which material, probably, the primitive *vessels* were formed,) and, *2dly*, a *vessel*, of baked earth. And as that is proverbially brittle, ὀστράκινος denoted *weak*, *fragile*, both in a natural and a metaphorical sense; and therefore was very applicable to the human body, both as *frail*, and as *mean*."—*Bloomfield.*—*Ed.*

[1] "De tous ornamens, de race, d'esprit, de richesses, et toutes autres choses semblables;"—"With all ornaments of birth, intellect, riches, and all other things of a like nature."

[2] "*We are troubled on every side.* In respect of the nature of it, (the trouble,) it is plain it was external trouble. The very word there used, θλιβόμενοι, signifies dashing a thing from without. As the beating and allision of the waves *against* a rock make no trouble *in* the rock, no commo-

we are oppressed with poverty, but the Lord affords us help. Many enemies are in arms against us, but under God's protection we are safe. In fine, though we are brought low, so that it might seem as if all were over with us,[1] still we do not perish." The last is the severest of all. You see, how he turns to his own advantage every charge that the wicked bring against him.[2]

10. *The mortification of Jesus.*[3] He says more than he

tion *there*, but a great deal of noise, clamour, and tumult *round about it*. That is the sort of trouble which that word in its primary signification holds forth to us, and which the circumstances of the text declare to be the signification of the thing here meant. . . . . The word στενοχωρούμενοι expresseth such a kind of straitening as doth infer a difficulty of drawing breath; that a man is so compressed, that he cannot tell how to breathe. That is the native import of the word. As if he had said, 'We are not reduced to that extremity by all the troubles that surround us, but we can breathe well enough for all that.' Probably there are meant by this thing desired, two degrees or steps of inward trouble. . . . Either it is a trouble that reacheth not the heart, or if it doth, it does not *oppress* or *overwhelm* it."—*Howe's Works*, (London, 1834,) p. 706.—*Ed.*

[1] "There is an allusion," says Dr. Bloomfield, "to an army so entirely surrounded and hemmed in ἐν στενοῖς, (*in straits*,) as the Roman army at the Caudinae Furcæ, that there is left no hope of escape."—*Ed.*

[2] "Pour le rendre contemptible;"—"To render him contemptible."

[3] "*Mortificationem.*"—Such is CALVIN'S rendering of the original term νέκρωσιν, and it is evidently employed to convey the idea of *putting to death*, the main idea intended to be expressed being, as our author shows, that the apostles were, for the sake of Christ, subjected to humiliating and painful sufferings, which gave them, in a manner, an outward conformity to their Divine Master in the *violent death* inflicted upon him. The term *mortification*, when taken in strict accordance with its etymology, in the sense of *putting to death*, appears to bring out more fully the apostle's meaning, than the word "dying," made use of in our authorized version. Beza, who gives the same rendering as CALVIN, subjoins the following valuable observations:—"*Mortificationem.* (τὴν νέκρωσιν.)—Sic vocat Paulus miseram illam conditionem fidelium, ac præsertim ministrorum (de his enim proprie agitur) qui *quotidie* (ut ait David) *occiduntur*, quasi *destinationem ad cædem* dicas: additurque *Domini Iesu*, vel, (ut legit vetus interpres) *Iesu Christi*, tum ut declaretur causa propter quam mundus illos ita persequitur; tum etiam quia hac quoque in parte Christo capiti sunt conformes, Christusque adeo ipse quodammodo in iis morte afficitur. Ambrosius maluit *mortem* interpretari, nempe quia in altero membro sit mentio *vitæ* Christi. At ego, si libuisset a Pauli verbis discedere, *cædem* potius exposuissem: quia non temere Paulus νέκρωσιν maluit scribere quam θάνατον, quoniam etiam Christus hic considerandus nobis est non ut simpliciter mortuus, sed ut interemptus. Verum ut modo dixi νέκρωσις nec *mortem* nec *cædem* hic significat, sed conditionem illam *quotidianis mortibus* obnoxiam, qualis etiam fuit Christi ad tempus;"—"*Mortification.* (τὴν νέκρωσιν.) This term Paul makes use of to denote that miserable condition of believers, and more especially of ministers, (for it is of them pro-

had done previously, for he shows, that the very thing that the false apostles used as a pretext for despising the gospel, was so far from bringing any degree of contempt upon the gospel, that it tended even to render it glorious. For he employs the expression—*the mortification of Jesus Christ*—to denote everything that rendered him contemptible in the eyes of the world, with the view of preparing him for participating in a blessed resurrection. In the first place, the sufferings of Christ,[1] however ignominious they may be in the eyes of men, have, nevertheless, more of honour in the sight of God, than all the triumphs of emperors, and all the pomp of kings. The end, however, must also be kept in view, that we *suffer with him*, that we may be *glorified together with him.* (Rom. viii. 17.) Hence he elegantly reproves the madness of those, who made his peculiar fellowship with Christ a matter of reproach. At the same time, the Corinthians are admonished to take heed, lest they should, while haughtily despising Paul's mean and abject appearance, do an injury to Christ himself, by seeking an occasion of reproach[2] in his sufferings, which it becomes us to hold in the highest honour.

The word rendered *mortification*,[3] is taken here in a different sense from what it bears in many passages of Scripture.

perly that he speaks,) who are, as David says, *killed every day*—as though you should say a *setting apart for slaughter;* and it is added—*of the Lord Jesus*, or (as the old interpreter renders it) *of Jesus Christ*, partly with the view of explaining the reason why the world thus persecutes them, and partly because in this respect also they are conformed to Christ, the Head, and even Christ himself is, in them, in a manner put to death. Ambrose has preferred to render it *death*, for this reason, that in the other clause mention is made of the *life* of Christ. For my own part, however, were I to depart from Paul's words, I would rather render it *slaughter*, inasmuch as Paul did not rashly make use of νέκρωσιν rather than θάνατον, since Christ also is to be viewed by us here, not simply as *having died*, but as *having been put to death*. But, as I said a little ago, νέκρωσις here does not mean *death* nor *slaughter*, but a condition which exposed *every day to deaths*, such as Christ's, also, was for a time."—*Ed.*

[1] By the "sufferings of Christ," here, CALVIN obviously means—not the sufferings of our Redeemer *personally*, but *sufferings endured for Christ in the persons of his members*, as in Col. i. 24.—*Ed.*

[2] "Matiere d'opprobre et deshonneur;"—"Matter of reproach and dishonour."

[3] Wiclif (1380) renders the expression as follows: "euermore we beren aboute the sleyng of Ihesus in oure bodi."—*Ed.*

For it often means self-denial, when we renounce the lusts of the flesh, and are renewed unto obedience to God. Here, however, it means the afflictions by which we are stirred up to meditate on the termination of the present life. To make the matter more plain, let us call the former the *inward* mortification, and the latter the *outward.* Both make us conformed to Christ, the one directly, the other indirectly, so to speak. Paul speaks of the former in Col. iii. 5, and in Rom. vi. 6, where he teaches that *our old man is crucified, that we may walk in newness of life.* He treats of the second in Rom. viii. 29, where he teaches, that we were *predestinated* by God to this end—that we might be *conformed to the image of his Son.* It is called, however, a *mortification* of Christ only in the case of believers, because the wicked, in the endurance of the afflictions of this present life, share with Adam, but the elect have participation with the Son of God, so that all those miseries that are in their own nature accursed, are helpful to their salvation. All the sons of God, it is true, have this in common, that they *bear about the mortification of Christ;*[1] but, according as any one is distinguished by a larger measure of gifts, he, in that proportion, comes so much the nearer to conformity with Christ in this respect.

That the life of Jesus. Here is the best antidote to adversity—that as Christ's death is the gate of life, so we know that a blessed resurrection will be to us the termination of all miseries,[2] inasmuch as Christ has associated us with himself on this condition, that we shall be partakers of his life, if in this world we submit to die with him.

The sentence that immediately follows may be explained in two ways. If you understand the expression *delivered*

[1] "Here we have a strong mode of expressing the *mortal* peril to which he was continually exposed; (as in 1 Cor. xv. 31, καθ' ἡμέραν ἀποθνήσκω, *I die daily,*) together with an indirect comparison of the sufferings endured by himself and the other apostles, with those endured by the Lord Jesus even *unto death.* The genitive τοῦ Κυρίου, (*of the Lord,*) is, as Grotius remarks, a genitive of *likeness.* The sense is—'*bearing about*—continually sustaining, perils and sufferings, like those of the Lord Jesus.'"—*Bloomfield.—Ed.*

[2] "La fin et l'issue de toutes miseres et calamitez;"—"The end and issue of all miseries and calamities."

unto death as meaning to be incessantly harassed with persecutions and exposed to dangers, this would be more particularly applicable to Paul, and those like him, who were openly assailed by the fury of the wicked. And thus the expression, for Jesus' sake, will be equivalent to *for the testimony of Christ.* (Rev. i. 9.) As, however, the expression *to be daily delivered unto death,* means otherwise—to have death constantly before our eyes, and to live in such a manner, that our life is rather a shadow of death,[1] I have no objection, that this passage, also, should be expounded in such a way as to be applicable to all believers, and that, too, to every one in his order. Paul himself, in Rom. viii. 36, explains in this manner Psalm xliv. 22. In this way *for Christ's sake* would mean—because this condition is imposed upon all his members. Erasmus, however, has rendered it, with not so much propriety, *we who live.* The rendering that I have given is more suitable—*while we live.* For Paul means that, so long as we are in the world, we resemble the dead rather than the living.

12. *Hence death indeed.* This is said ironically, because it was unseemly that the Corinthians should live happily, and in accordance with their desire, and that they should, free from anxiety, take their ease, while in the mean time Paul was struggling with incessant hardships.[2] Such an allotment would certainly have been exceedingly unreasonable. It was also necessary that the folly of the Corinthians should be reproved, inasmuch as they contrived to themselves a Christianity without the cross, and, not content with this, held in contempt the servants of Christ, because they were not so effeminate.[3] Now as *death* denotes all afflictions, or a life full of vexations, so also *life* denotes a condition that is prosperous and agreeable; agreeably to the maxim: "Life is—not *to live,* but *to be well.*"[4]

[1] CALVIN manifestly alludes to the expression which occurs in Psalms xxiii. 4, *the valley of the shadow of death,* which he explains in a metaphorical sense, as denoting deep affliction.—*See* CALVIN *on the Psalms,* vol. i. pp. 394-396.—*Ed.*

[2] "Eust à combatre contre tant de miseres et calamitez;"—"Had to struggle against so many miseries and calamities."

[3] "Comme eux;"—"As they."

[4] "Non est *vivere,* sed *valere,* vita."—Martial. Ep. vi. 70.—*Ed.*

13. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;

14. Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present *us* with you.

15. For all things *are* for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God.

16. For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day.

17. For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;

18. While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

13. Habentes autem eundem Spiritum fidei, quemadmodum scriptum est (Ps. cxvi. 10) Credidi, propterea loquutus sum: nos quoque credimus, ideo et loquimur:

14. Scientes, quod qui suscitavit Dominum Iesum, nos etiam cum Iesu suscitabit, et constituet vobiscum.

15. Nam omnia propter vos, ut gratia quæ abundaverit propter gratiarum actionem, quæ a multis proficiscetur, abundet in gloriam Dei.

16. Quamobrem non deficimus: verum etsi externus homo noster corrumpitur, noster internus renovatur de die in diem.

17. Levitas enim afflictionis nostrae supramodum momentanea,[1] æternum supramodum pondus gloriæ operatur in nobis (*vel, momentanea levitas operatur in excellentia excellenter.*)

18. Dum non spectamus ea quæ videntur, sed quæ non videntur: nam quæ videntur, temporaria sunt: quæ autem non videntur, æterna.

13. *Having the same spirit.* This is a correction of the foregoing irony. He had represented the condition of the Corinthians as widely different from his own, (not according to his own judgment, but according to *their* erroneous view,) inasmuch as they were desirous of a gospel that was pleasant and free from all molestation of the cross, and entertained less honourable views of him, because his condition was less renowned. Now, however, he associates himself with them in the hope of the same blessedness. "Though God spares you, and deals with you more indulgently, while he treats me with somewhat more severity, this diversity, nevertheless, will be no hinderance in the way of the like glorious resurrection awaiting both of us. For where there is oneness of faith, there will, also, *there* be one inherit-

[1] "Car nostre legere affliction qui est de peu de duree à merueille, ou, *qui ne fait que passer*;"—"For our light affliction, which is of marvellously short duration, or, *which does but pass away.*"

ance." It has been thought, that the Apostle speaks here of the holy fathers, who lived under the Old Testament, and represents them as partakers with us, in the same faith. This, indeed, is true, but it does not accord with the subject in hand. For it is not Abraham, or the rest of the fathers, that he associates with himself in a fellowship of faith, but rather the Corinthians, whereas they separated themselves from him by a perverse ambition. "However my condition," says he, "may appear to be the worse for the present, we shall, nevertheless, one day be alike participants in the same glory, for we are connected together by one faith." Whoever will examine the connection attentively, will perceive, that this is the true and proper interpretation. By metonymy, he gives the name of the *spirit of faith*[1] to faith itself, because it is a gift of the Holy Spirit.

As it is written. What has given occasion for the mistake[2] is, that he quotes the testimony of David. It ought, however, to be taken in connection with the confession—not with the oneness of faith, or if you prefer it, it agrees with what follows—not with what goes before, in this way: "Because we have an assured hope of a blessed resurrection, we are bold to speak and preach what we believe, as it is written, *I believed, therefore have I spoken.*" Now, this is the commencement of Psalm cxvi.,[3] where David acknowledges, that, when he had been reduced to the last extremity, he was so overpowered that he almost gave way, but, having soon afterwards regained confidence, he had overcome that temptation. Accordingly, he opens the Psalm thus: *I believed, therefore will I speak.* For faith is the mother[4] of confes-

[1] CALVIN adverts to this form of expression in the *Institutes*, (vol. ii. p. 138,) as an evidence that faith is implanted by the Divine Spirit.—*Ed.*

[2] "Que i'ay dit;"—"That I have mentioned." CALVIN refers to the mistake of supposing that Paul alludes to the Old Testament believers.—*Ed.*

[3] "The Septuagint, and some other ancient versions, make the latter part of the 116th Psalm" (commencing with the 10th verse—*I believed, therefore have I spoken*) "a distinct Psalm, separate from the former, and some have called it the *Martyr's Psalm*, I suppose for the sake of ver. 15."—*Henry's* Commentary.—*Ed.*

[4] "Comme la mere;"—"As it were, the mother."

sion. Paul, it is true, stirring himself up to imitate him,[1] exhorts the Corinthians to do the same, and, in accordance with the common Greek translation, has used the preterite instead of the future, but this is of no consequence.[2] For he simply means to say, that believers ought to be magnanimous, and undaunted, in *confessing*[3] *what they have believed with their heart.* (Rom. x. 9, 10.) Let now our pretended followers of Nicodemus[4] mark, what sort of fiction they contrive for themselves in the place of faith, when they would have faith remain inwardly buried, and altogether silent, and glory in this wisdom—that they utter, during their whole life, not a single word of right confession.

15. *For all things are for your sakes.* He now associates himself with the Corinthians, not merely in the hope of future blessedness, but also in these very afflictions, in which they might seem to differ from him most widely, for he lets them know, that, if he is afflicted, it is for their benefit. Hence it follows, that there was good reason why they should transfer part of them to themselves. What Paul states, depends *first* of all on that secret fellowship, which the mem-

[1] " S'accourageant à imiter cest exemple de Dauid ;"—" Stirring himself up to imitate this example of David."

[2] " *I believed, for I did speak,* (Ps. cxvi. 10)—which is a sure proof of the presence of faith. Confession and faith are inseparably connected. Compare 2 Cor. iv. 13. The Apostle places, after the example of the Septuagint, *therefore* instead of *for* : ' I believed, *therefore* I spake,' without any material alteration of the sense."—*Hengstenberg* on the Psalms, (Edin. 1848,) vol. iii. p. 372.—*Ed.*

[3] " A faire confession de bouche ;"—" In making confession with the mouth.

[4] " There were also at this time" (about the year 1540) "certain persons who, having renounced the Protestant faith through dread of persecution, flattered themselves, that there was no harm in remaining in the external communion of the Church of Rome, provided they embraced the true religion in their hearts. And because CALVIN who condemned so pernicious a sentiment was considered by them as carrying his severity to an extreme, he showed clearly that his opinion was in unison, not only with those of the fathers of the Church, but also with the doctrine of the most learned theologians of the age, such as Melancthon, Bucer, and Martyr, as well as the ministers of Zurich; and so completely extinguished that error, that all pious persons censured the *Nicodemites*—a name given to those who defended their dissimulation by the example of Nicodemus."—*Mackenzie's* Life of CALVIN, p. 59. See also CALVIN on John, vol. i. p. 317, CALVIN on the Psalms, vol. v. p. 481; and CALVIN'S Tracts, vol. i. p. xlix.—*Ed.*

bers of Christ have with one another, but *chiefly* on that mutual connection and relationship, which required more especially to be manifested among them. Now this admonition was fraught with great utility to the Corinthians, and brought with it choice consolation. For what consolation there is in this—that while God, sparing our weakness, deals with us more gently, those that are endowed with more distinguished excellence, are afflicted for the common advantage of all! They were also admonished, that, since they could not aid Paul otherwise, they should, at least, help him by their prayers and sympathy.

That the grace which hath abounded. That agreement[1] between the members of Christ he now commends on the ground of the fruit that springs from it—its tendency to advance the glory of God. By a metonymy, according to his usual manner, he means, by the term *grace*, that blessing of deliverance, of which he had made mention previously—that, *while he was weighed down, he was, nevertheless, not in anxiety: while oppressed with poverty, he was not left destitute*, &c., (verses 8, 9,) and in fine, that he had a deliverance continually afforded him from every kind of evil.[2] *This grace*, he says, *overflows*. By this he means, that it was not confined to himself personally, so that he alone enjoys it, but it extends itself farther—namely, to the Corinthians, to whom it was of great advantage. When he makes the overflowing of God's gift consist in gratitude, tending to the glory of its Author, he admonishes us, that every blessing that God confers upon us perishes through our carelessness, if we are not prompt and active in rendering thanks.

16. *For which cause we faint not.*[3] He now, as having

[1] "Ceste vnite et consentemente mutuel;"—"That unity and mutual agreement."

[2] "De toutes sortes de maux desquels il estoit assailli;"—"From all sorts of evils with which he was assailed."

[3] "*For which cause we faint not.* (οὐκ ἐκκακοῦμεν.) Here we have the same various reading," (as in verse 1, see p. 189, *n.* 1,) "οὐκ ἐγκακοῦμεν—*we do no wickedness;* and it is supported by BDEFG, and some others; but it is remarkable that Mr. Wakefield follows the common reading *here*, though the various reading is at least as well supported in this verse as in verse first. The common reading, *faint not*, appears to agree best with the Apostle's meaning."—*Dr. A. Clarke.*—*Ed.*

carried his point, rises to a higher confidence than before. "There is no cause," says he, "why we should lose heart, or sink down under the burden of the cross, the issue of which is not merely so desirable to myself, but is also salutary to others." Thus he exhorts the Corinthians to fortitude by his own example, should they happen at any time to be similarly afflicted. Farther, he beats down that insolence, in which they in no ordinary degree erred, inasmuch as under the influence of ambition, they held a man in higher estimation, the farther he was from the cross of Christ.

Though our outward man. The *outward man*, some improperly and ignorantly confound with the *old man*, for widely different from this is the *old man*, of which we have spoken in Romans vi. 6. Chrysostom, too, and others restrict it entirely to the body; but it is a mistake, for the Apostle intended to comprehend, under this term, everything that relates to the present life. As he here sets before us *two men*, so you must place before your view *two kinds of life*—the *earthly* and the *heavenly*. The *outward man* is the maintenance of the *earthly* life, which consists not merely in the *flower of one's age*, (1 Cor. vii. 36,) and in good health, but also in riches, honours, friendships, and other resources.[1] Hence, according as we suffer a diminution or loss of these blessings, which are requisite for keeping up the condition of the present life, is our *outward man* in that proportion corrupted. For as we are too much taken up with the present life, so long as everything goes on to our mind, the Lord, on that account, by taking away from us, by little and little, the things that we are engrossed with, calls us back to meditate on a better life. Thus, therefore, it is necessary, that the condition of the present life should decay,[2] in order that the inward man may be in a flourishing state; because, in proportion as the *earthly* life declines, does the *heavenly* life advance, at least in believers. For in the reprobate, too, the *outward man* decays,[3] but without anything to compensate for it. In the

[1] "Autres aides et commoditez;"—"Other helps and conveniences."
[2] "De iour en iour;"—"From day to day."
[3] "Il est vray que l'homme exterieur tend à decadence aussi bien es

sons of God, on the other hand, a decay of this nature is the beginning, and, as it were, the cause of production. He says that this takes place *daily*, because God continually stirs us up to such meditation. Would that this were deeply seated in our minds, that we might uninterruptedly make progress amidst the decay of the *outward man!*

17. *Momentary lightness.* As our flesh always shrinks back from its own destruction, whatever reward may be presented to our view, and as we are influenced much more by present feeling than by the hope of heavenly blessings, Paul on that account admonishes us, that the afflictions and vexations of the pious have little or nothing of bitterness, if compared with the boundless blessings of everlasting glory. He had said, that the decay of the *outward man* ought to occasion us no grief, inasmuch as the renovation of the *inward man* springs out of it. As, however, the *decay* is visible, and the *renovation* is invisible, Paul, with the view of shaking us off from a carnal attachment to the present life, draws a comparison between present miseries and future felicity. Now this comparison is of itself abundantly sufficient for imbuing the minds of the pious with patience and moderation, that they may not give way, borne down by the burden of the cross. For whence comes it, that patience is so difficult a matter but from this,—that we are confounded on having experience of evils for a brief period,[1] and do not raise our thoughts higher? Paul, therefore, prescribes the best antidote against your sinking down under the pressure of afflictions, when he places in opposition to them that future blessedness which is *laid up for thee in heaven.* (Col. i. 5.) For this comparison makes that *light* which previously seemed *heavy*, and makes that *brief* and *momentary* which seemed of boundless duration.

There is some degree of obscurity in Paul's words, for as he says, *With hyperbole unto hyperbole,*[2] so the Old Inter-

reprouuez et infideles;"—"It is true that the outward man tends to decay quite as much in reprobates and unbelievers."

[1] "En ce sentiment des maux qui passent tontesfois auec le temps;"—"In this feeling of evils, which nevertheless pass away with the occasion."

[2] "A outrance par outrance;"—"From extreme to extreme." "It is not merely eminent, but it is eminent *unto* eminence; excess *unto*

preter, and Erasmus,[1] have thought that in both terms the magnitude of the heavenly glory, that awaits believers is extolled; or, at least, they have connected them with the verb *worketh out.* To this I have no objection, but as the distinction that I have made is also not unsuitable, I leave it to my readers to make their choice.

Worketh out an eternal weight. Paul does not mean, that this is the invariable effect of afflictions; for the great majority are most miserably weighed down here with evils of every kind, and yet that very circumstance is an occasion of their heavier destruction, rather than a help to their salvation. As, however, he is speaking of believers, we must restrict exclusively to them what is here stated; for this is a blessing from God that is peculiar to them—that they are prepared for a blessed resurrection by the common miseries of mankind.

As to the circumstance, however, that Papists abuse this passage, to prove that afflictions are the causes of our salvation, it is exceedingly silly;[2] unless, perhaps, you choose to take *causes* in the sense of *means,* (as they commonly speak.) We, at least, cheerfully acknowledge, that *we must through many tribulations*[3] *enter into the kingdom of heaven,* (Acts

excess; a hyperbole *unto* hyperbole—one hyperbole heaped on another; and the expression means, that it is *exceeding exceedingly* glorious; glorious in the highest possible degree. The expression is the Hebrew form of denoting the highest superlative, and it means, that all hyperboles fail of expressing that external glory which remains for the just. It is infinite and boundless. You may pass from one degree to another; from one sublime height to another; but still an infinity remains beyond. Nothing can describe the uppermost height of that glory, nothing can express its infinitude."—*Barnes.* Chrysostom explains the words καθ' ὑπερβολὴν εἰς ὑπερβολὴν to be equivalent to μίγιθος ὑπερβολικῶς ὑπερβολικόν—a greatness *exceedingly exceeding.* "The repetition having an intensitive force, (like the Hebrew מְאֹד מְאֹד,) it may be rendered *infinitely exceeding.*"—*Bloomfield.*—*Ed.*

[1] The words of the Vulgate are, "Supra modum in sublimitate;"—"Above measure in elevation." The rendering of Erasmus is, "Mire supra modum;"—"Wonderfully above measure."—*Ed.*

[2] "C'est vn argument trop debile;"—"It is an exceedingly weak argument."

[3] "Per multas tribulationes;"—"Par beaucoup de tribulations;"—"By many tribulations." This is the literal rendering of the original words made use of, διὰ πολλῶν θλίψεων. Wiclif (1380) renders as follows, "bi many tribulaciouns." Rheims (1582) "by many tribulations."—*Ed.*

xiv. 22,) and as to this there is no controversy. While, however, our doctrine is, that the momentary lightness of afflictions worketh out in us an *eternal weight*[1] *of life*, for this reason, that all the sons of God are *predestinated to be conformed to Christ*, (Rom. viii. 29,) in the endurance of the cross, and in this manner are prepared for the enjoyment of the heavenly inheritance, which they have through means of God's gracious adoption; Papists, on the other hand, imagine that they are meritorious works,[2] by which the heavenly kingdom is acquired.

I shall repeat it again in a few words. We do not deny that afflictions are the path by which the heavenly kingdom is arrived at, but we deny that by afflictions we merit the inheritance,[3] which comes to us in no other way than through means of God's gracious adoption. Papists, without consideration, seize hold of one little word, with the view of building upon it a tower of Babel, (Gen. xi. 9,)—that the kingdom of God is not an inheritance procured for us by Christ, but a reward that is due to our works. For a fuller solution, however, of this question, consult my Institutes.[4]

While we look not. Mark what it is, that will make all the miseries of this world easy to be endured,—if we carry forward our thoughts to the eternity of the heavenly kingdom. For a moment is long, if we look around us on this side and on that; but, when we have once raised our minds heavenward, a thousand years begin to appear to us to be like a moment. Farther, the Apostle's words intimate, that we are imposed upon by the view of present things, because there is nothing there that is not *temporal;* and that, consequently, there is nothing for us to rest upon but confidence in a future life. Observe the expression, *looking at the things which are unseen*,[5] for the eye of faith penetrates beyond all

[1] "St. Paul in this expression—βάρος δόξης—*weight of glory*, elegantly joins together the two senses of the Heb. כבוד, which denotes both *weight* and *glory*, *i.e.*, shining or being irradiated with light."—*Parkhurst.*—*Ed.*

[2] "Que les afflictions sont œuures meritoires;"—"That afflictions are meritorious works."

[3] "L'heritage eternel;"—"The everlasting inheritance."

[4] See *Institutes*, vol. ii. pp. 285-289, 417-419.—*Ed.*

[5] "The word which is here rendered *look* signifies to *take aim at*, (σκοπούντων ἡμῶν.) This is a very steady intuition, which a man hath of the

our natural senses, and faith is also on that account represented as a *looking at things that are invisible.* (Heb. xi. 1.)

CHAPTER V.

1. For we know, that, if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

2. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

3. If so be that being clothed, we shall not be found naked.

4. For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

5. Now he that hath wrought us for the selfsame thing *is* God, who also hath given unto us the earnest of the Spirit.

6. Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

7. (For we walk by faith, not by sight:)

8. We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

1. Scimus enim, quod, si terrenum nostrum domicilium destruatur, ædificationem ex Deo habemus, domum non manufactam, æternam in cœlis.

2. Etenim in hoc gemimus, domicilium nostrum quod est e cœlo, superinduere desiderantes:

3. Siquidem etiam vestiti, non nudi reperiamur.[1]

4. Etenim dum sumus in tabernaculo, gemimus gravati: eo quod non exui volumus,[2] sed superindui, ut destruatur, quod mortale est, a vita.

5. Qui autem aptavit nos ad hoc ipsum, Deus est: qui etiam dedit nobis arrhabonem Spiritus.

6. Confidimus ergo semper, et scimus, quod habitantes in corpore, peregrinamur a Domino.

7. Per fidem enim ambulamus, et non per aspectum.

8. Confidimus, inquam, et libentius optamus peregrinari a corpore, et habitare apud Dominum.

mark which he is aiming at, or the end which he designs; he must always have it in his eye. And by this *looking*, saith the Apostle, we find that, notwithstanding all the decays of the *outward man*, the *inward man is renewed day by day*—life, and vigour, and spirit continually entering in at our eyes from that glorious aim which we have before us. This will need a very steady determination of mind unto such objects by a commanding light and glory that they carry with them, so that the soul feels not a disposition in itself to direct or look off."—*Howe's Works*, (Lond. 1834,) p. 543.—*Ed.*

[1] "Si toutesfois nous sommes trouuez aussi vestus, et non point nuds, *ou*, Si toutesfois nous sommes trouuez vestus, *ou*, Veu qu' aussi nous serons trouuez, &c., *ou*, Veu que mesmes apres auoir este despouillez, nous ne serons trouuez nuds;"—"If, nevertheless, we are found also clothed, and not naked—*or*, If, nevertheless, we are found clothed—*or*, Since we shall also be found, &c., *or*, Since even after having been stript, we shall not be found naked."

[2] "Pource que nous desirons, *ou*, en laquelle nous desirons;"—"Because we desire, *or*, in which we desire."

1. *For we know.* Here follows an amplification (ἐπεξεργασία) or embellishment of the foregoing statement.[1] For Paul has it in view, to correct in us impatience, dread, and dislike of the cross, contempt for what is mean, and in fine, pride, and effeminacy; and this can only be accomplished by raising up our minds as high as heaven, through contempt of the world. Now he has recourse to two arguments. On the one hand, he shows the miserable condition of mankind in this life, and on the other hand, the supreme and perfect blessedness, which awaits believers in heaven after death. For what is it that keeps men so firmly bound in a misplaced attachment to this life, but their deceiving themselves with a false imagination—thinking themselves happy in living here? On the other hand, it is not enough to be aware of the miseries of this life, if we have not at the same time in view the felicity and glory of the future life. This is common to good and bad alike—that both are desirous to live. This, also, is common to both—that, when they consider, how many and how great miseries they are here exposed to, (with this difference, however, that unbelievers know of no adversities but those of the body merely, while the pious are more deeply affected[2] by spiritual distresses,) they often groan, often deplore their condition, and desire a remedy for their evils. As, however, all naturally view death with horror, unbelievers never willingly quit this life, except when they throw it off in disgust or despair. Believers, on the other hand, depart willingly, because they have a better hope set before them beyond this world. This is the sum of the argument. Let us now examine the words one by one.

We know, says he. This knowledge does not spring from the human intellect, but takes its rise from the revelation of the Holy Spirit. Hence it is peculiar to believers. Even the heathens had some idea of the immortality of the soul, but there was not one of them, that had assurance of it—not one of them could boast that he spoke of a thing that

[1] "S' ensuit vne declaration de la sentence precedente, plus ample et comme enrichie;"—"There follows an explanation of the foregoing statement, more ample, and as it were enriched."

[2] "Sont touchez plus au vif;"—"Are more touched to the quick."

was *known* to him.[1] Believers alone can *affirm* this,[2] to whom it has been testified of by the word and Spirit of God. Besides, it is to be observed, that this knowledge is not merely of a general kind, as though believers were merely in a general way persuaded, that the children of God will be in a better condition after death, and had no assurance as to themselves individually,[3] for of how very little service this would be for affording a consolation, so difficult of attainment! On the contrary, every one must have a knowledge peculiar to himself, for this, and this only, can animate me to meet death with cheerfulness—if I am fully persuaded, that I am departing to a better life.

The body, such as we now have it, he calls a *house of tabernacle.* For as *tabernacles*[4] are constructed, for a temporary purpose, of slight materials, and without any firm foundation, and then shortly afterwards are thrown down, or fall of their own accord, so the mortal body is given to men as a frail hut,[5] to be inhabited by them for a few days. The same metaphor is made use of, also, by Peter in his Second Epistle, (2 Pet. i. 13, 14,) and by Job, (iv. 19,) when he calls it a *house of clay.* He places in contrast with this a *building of perpetual duration.* It is not certain, whether he means by this term a state of blessed immortality, which awaits believers after death, or the incorruptible and glorious body, such as it will be after the resurrection. In whichever of these senses it is taken, it will not be unsuitable; though I prefer to understand it as meaning, that the blessed

[1] Cicero, who argues at considerable length, and as it might seem most convincingly, for the immortality of the soul, introduces one as complaining that while, on reading the arguments in favour of this tenet, he thought himself convinced, as soon as he laid aside the book and began to reason with himself, his conviction was gone. "I know not," says he, "how it happens, that when I read, I assent, but when I have laid down the book, all that assent vanishes." Hence Seneca, (Ep. 102,) when speaking of the reasonings of the ancient heathen philosophers on this important point, justly observes, that "immortality, however desirable, was rather *promised* than *proved* by those great men."—*Ed.*

[2] "Puissent parler ainsi;"—"Can speak thus"—that is, *with confidence.*

[3] "Et que cependant chacun d'eux ne fust point asseuré de sa propre felicité;"—"And as if each of them were not in the mean time assured as to his own felicity."

[4] "Tabernacles ou loges;"—"Tabernacles or huts."

[5] "Comme vne logette caduque;"—"As a frail little hut."

condition of the soul after death is the commencement of this *building*, and the glory of the final resurrection is the consummation of it.[1] This exposition will correspond better with the Apostle's context. The epithets, which he applies to this building, tend to confirm more fully its perpetuity.

3. *Since clothed.* He restricts to believers, what he had stated respecting the certainty of a future life, as it is a thing peculiar to them. For the wicked, too, are stript of the body, but as they bring nothing within the view of God, but a disgraceful nakedness, they are, consequently, not clothed with a glorious body. Believers, on the other hand, who appear in the view of God, clothed with Christ, and adorned with His image, receive the glorious robe of immortality. For I am inclined to take this view, rather than that of Chrysostom and others, who think that nothing new is here stated, but that Paul simply repeats here, what he had previously said as to putting on an eternal habitation. The Apostle, therefore, makes mention here of a twofold clothing, with which God invests us—the righteousness of Christ, and sanctification of the Spirit in this life; and, after death, immortality and glory. The *first* is the cause of the *second*, because *those whom God has determined to glorify, he first justifies.* (Rom. viii. 30.) This meaning, too, is elicited from the particle *also*, which is without doubt introduced for the purpose of amplifying—as if Paul had said, that a new robe will be prepared for believers after death, since they have been clothed in this life *also.*

4. *We groan, being burdened, because we desire not to be unclothed.* The wicked, too, *groan*, because they are not contented with their present condition; but afterwards an opposite disposition prevails, that is, a clinging to life, so that they view death with horror, and do not feel the long continuance of this mortal life to be a burden. The *groaning* of believers, on the other hand, arises from this—that they know, that they are here in a state of exile from their native land, and that they know, that they are here shut up in the body as in a prison. Hence they feel this life to be

[1] "La consommation et accomplissement;"—"The consummation and accomplishment."

a *burden*, because in it they cannot enjoy true and perfect blessedness, because they cannot escape from the bondage of sin otherwise than by death, and hence they aspire to be elsewhere.

As, however, it is natural for all animals to desire existence, how can it be, that believers are willing to cease to exist? The Apostle solves this question, when he says, that believers do not desire death for the sake of losing any thing, but as having regard to a better life. At the same time, the words express more than this. For he admits, that we have naturally an aversion to the quitting of this life, considered in itself, as no one willingly allows himself to be stript of his garments. Afterwards, however, he adds, that the natural horror of death is overcome by confidence;[1] as an individual will, without any reluctance, throw away a coarse, dirty, threadbare, and, in one word, tattered garment, with the view of his being arrayed in an elegant, handsome, new, and durable one.

Farther, he explains the metaphor by saying—*that what is mortal may be destroyed*[2] *by life.* For as *flesh and blood cannot inherit the kingdom of God,* (1 Cor. xv. 50,) it is necessary, that what is corruptible in our nature should perish, in order that we may be thoroughly renewed, and restored to a state of perfection. On this account, our body is called a prison, in which we are confined.

5. *Now he that hath fitted us.* This is added in order that we may know, that this disposition is supernatural. For mere natural feeling will not lead us forward to this, for it does not comprehend that hundredfold recompense which springs from the *dying* of a single *grain.* (John xii. 24.) We must, therefore, be *fitted* for it by God. The manner of it is at the same time subjoined—that he confirms us by his Spirit, who is as it were an *earnest.* At the same time the particle *also* seems to be added for the sake of amplification. "It is God who forms in us this desire, and, lest our courage should give way or waver, the Holy Spirit is given us as an

[1] "Par la fiance qu'ont les fideles;"—"By the confidence which believers have."

[2] "Soit englouti par la vie;"—"May be swallowed up by life."

... because by his testimony he confirms, and ratifies ... truth of the promise." For these are *two* offices of the ... Spirit—*first*, to show to believers what they ought to ... and *secondly*, to influence their hearts efficaciously, and remove all their doubt, that they may steadfastly persevere in choosing what is good. There would, however, be nothing unsuitable in extending the word *fitted*, so as to denote that renovation of life, with which God adorns his people even in this life, for in this way he already separates them from others, and shows that they are, by means of his grace, marked out for a peculiar condition.

6. *Therefore we are always confident.* That is, as exercising dependence on the *earnest of the Spirit;* for, otherwise, we always tremble, or, at least, are courageous or alarmed by turns, and do not retain a uniform and even tenor of mind. Hence, that good courage of which Paul speaks has no place in us, unless it is maintained by the Spirit of God. The connecting particle *and,* which immediately follows, ought to be understood as meaning *because,* in this way: We are of good courage, BECAUSE *we know that we are absent,* &c. For this knowledge is the cause of our calmness and confidence; for the reason, why unbelievers are constantly in a ferment of anxiety, or obstinately murmur against God, is, that they think they will ere long cease to exist, and they place in this life the highest and uppermost summit of their felicity.[1] We, on the other hand, live in the exercise of contentment,[2] and go forward to death with alacrity,[3] because a better hope is laid up for us.

We are absent from the Lord. Scripture everywhere proclaims, that God is *present* with us: Paul here teaches, that we are *absent* from him. This is seemingly a contradiction; but this difficulty is easily solved, when we take into view the different respects, in which he is said to be *present* or *absent.* He is, then, *present* with all men, inasmuch as he upholds them by his power. He dwells in them, because *in him*

[1] See CALVIN'S observations on the same point, when commenting on 1 Cor. xv. 32, pp. 41, 42.—*Ed.*

[2] "Nous viuons en paix, prenans tout en gre;"—"We live in peace, taking everything favourably."

[3] "Ioyeusement;"—"Joyfully."

they live and move and have their being. (Acts xvii. 28.) He is *present* with his believing people by the energy of his Spirit; he lives in them, resides in the midst of them, nay more, *within* them. But in the mean time he is *absent* from us, inasmuch as he does not present himself to be seen face to face, because we are as yet in a state of exile from his kingdom, and have not as yet attained that blessed immortality, which the angels that are *with* him enjoy. At the same time, to be *absent*, in this passage, refers merely to knowledge, as is manifest from the reason that is afterwards added.

7. *For we walk by faith.* Εἶδος I have here rendered *aspectum*, (*sight*,) because few understood the meaning of the word *species*, (*appearance.*)[1] He states the reason, why it is that we are now *absent from the Lord*—because we do not as yet see him *face to face.* (1 Cor. xiii. 12.) The manner of that absence is this—that God is not openly beheld by us. The reason why he is not seen by us is, that we *walk by faith.* Now it is on good grounds that *faith* is opposed to *sight*, because it perceives those things that are hid from the view of men—because it reaches forth to future things, which do not as yet appear. For such is the condition of believers, that they resemble the dead rather than the living—that they often seem as if they were forsaken by God—that they always have the elements of death shut up within them. Hence they must necessarily *hope against hope.* (Rom. iv. 18.) Now the things that are hoped for are hid, as we read in Rom. viii. 24, and faith is the *manifestation of things which do not appear.* (Heb. xi. 1.)[2] It

[1] "*Espece*, ainsi qu'on a accoustumé de traduire en Latin ce mot Grec;" —"*Species*, as they have been accustomed to render in Latin this Greek word." Those interpreters who have rendered εἶδος, *species*, (appearance,) employ the word *species* to mean what is *seen*, as distinguished from what is *invisible—what has a visible form.* The term, however, (as CALVIN hints,) is ambiguous, being frequently employed to denote *appearance, as distinguished from reality.—Ed.*

[2] "Concerning the import of the original term ὑπόστασις, translated *substance*, (Heb. xi. 1,) there has been a good deal of discussion, and it has been understood to signify *confidence* or *subsistence.* Faith is the *confidence* of things hoped for; because it assures us, not only that there are such things, but that, through the power and faithfulness of God, we shall enjoy them. It is the *subsistence* of things hoped for; because it gives

is not to be wondered, then, if the apostle says, that we have not as yet the privilege of *sight*, so long as we *walk by faith*. For we *see*, indeed, but it is *through a glass, darkly;* (1 Cor. xiii. 12,) that is, in place of the reality we rest upon the word.

8. *We are confident, I say.* He again repeats, what he had said respecting the confidence of the pious—that they are so far from breaking down under the severity of the cross, and from being disheartened by afflictions, that they are made thereby more courageous. For the worst of evils is death, yet believers long to attain it, as being the commencement of perfect blessedness. Hence *and* may be regarded as equivalent to *because*, in this way: "Nothing can befall us, that can shake our confidence and courage, since death (which others so much dread) is to us *great gain*. (Phil. i. 21.) For nothing is better than to quit the body, that we may attain near intercourse with God, and may truly and openly enjoy his presence. Hence by the decay of the body we lose nothing that belongs to us."

Observe here—what has been once stated already—that true faith begets not merely a contempt of death, but even a desire for it,[1] and that it is, accordingly, on the other hand, a token of unbelief, when dread of death predominates in us above the joy and consolation of hope. Believers, however, desire death—not as if they would, by an importunate desire,

them, although future, a present *subsistence* in the minds of believers, so that they are influenced by them as if they were actually present. Thus the word was understood by some of the Greek commentators, who were the most competent judges of its meaning. 'Since things which we hope for,' says Chrysostom, 'seem not to subsist, faith gives them subsistence, or rather it does not *give* it, but is itself their substance. Thus the resurrection of the dead is not past, nor does it subsist, but faith gives it subsistence in our souls.' 'Faith,' says another, 'gives subsistence to the resurrection of the dead, and places it before our eyes. . . . . The objects of faith are not only future good, but invisible things, both good and evil, which are made known by divine revelation; and of these it is the evidence, (ἔλεγχος,) the *demonstration* or *conviction*. . . . . Being past, and future, and invisible on account of their distance from us, or the spirituality of their nature, they cannot be discovered by our senses, but the conviction of their reality is as strong in the mind of a believer, as if they were placed before his eyes."—*Dick's Theology*, vol. iii. pp. 314, 315. —*Ed.*

[1] See p. 216.

anticipate their Lord's day, for they willingly retain their footing in their earthly station, so long as their Lord may see good, for they would rather live to the glory of Christ than *die to themselves*, (Rom. xiv. 7,) and for their own advantage.[1] For the desire, of which Paul speaks, springs from faith. Hence it is not at all at variance with the will of God. We may, also, gather from these words of Paul, that souls, when released from the body, live in the presence of God, for if, on being *absent from the body*, they have God *present*,[2] they assuredly live with him.

Here it is asked by some—"How then did it happen that the holy fathers dreaded death so much, as for example David, Hezekiah, and the whole of the Israelitish Church, as appears from Psalm vi., from Isaiah xxxviii. 3, and from Psalm cxv. 17?" I am aware of the answer, that is usually returned—that the reason, why death was so much dreaded by them was, that the revelation of the future life was as yet obscure, and the consolation, consequently, was but small. Now I acknowledge, that this, in part, accounts for it, but not entirely, for the holy fathers of the ancient Church did not in every case tremble, on being forewarned of their death. Nay more, they embraced death with alacrity, and with joyful hearts. For Abraham departed without regret, *full of*

[1] "C'est à dire pour leur propre proufit et vtilite;"—"That is to say, for their own profit and advantage."

[2] "In this world," says *Howe*, in a discourse on 2 Cor. v. 8, "we find ourselves encompassed with objects that are suitable, grateful, and entertaining to our bodily senses, and the several principles, perceptions, and appetites that belong to the bodily life; and these things familiarize and habituate us to this world, and make us, as it were, one with it. There is particularly a *bodily* people, as is intimated in the text, that we are associated with, by our being *in the body*. The words ἐνδημῆσαι and ἐκδημῆσαι in this verse, (and the same are used in verses 6th and 9th,) signify there is such a people of which we are, and from which we would be disassociated; ἔνδημος is *civis, incola*, or *indigena*—an *inhabitant* or *native* among this or that people; an ἔκδημος is *peregrinus*, one that *lives abroad*, and is *severed* from the *people* he belonged unto. The apostle considers himself, while in the body, as living among such a sort of people as dwell in bodies, a like sort of people to himself, and would be no longer a *home-dweller* with them, but travel away from them, to join and be a dweller with another people. For also, on the other hand, he considers, 'with the Lord,' an invisible world where he resides, and an incorporeal people he presides over."—*Howe's Works*, (Lond. 1834,) p. 1023.—*Ed.*

days.[1] (Gen. xxv. 8.) We do not read that Isaac was reluctant to die. (Gen. xxxv. 29.) Jacob, with his last breath, declares that he is *waiting for the salvation of the Lord.* (Gen. xlix. 18.) David himself, too, dies peacefully, without any regrets, (1 Kings ii. 10,) and in like manner Hezekiah. As to the circumstance, that David and Hezekiah did, each of them, on one occasion deprecate death with tears, the reason was, that they were punished by the Lord for certain sins, and, in consequence of this, they felt the anger of the Lord in death. Such was the cause of their alarm, and this believers might feel even at this day, under the reign of Christ. The *desire,* however, of which Paul speaks, is the disposition of a well-regulated mind.[2]

9. Wherefore we labour, that, whether present or absent, we may be accepted of him.

10. For we must all appear before the judgment-seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

11. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God;

9. Quapropter contendimus, sive domi agentes, sive foris peregrinantes, ut illi placeamus.

10. Omnes enim nos manifestare[3] oportet coram tribunali Christi, ut reportet unusquisque, quæ per corpus facta fuerint, prout fecerit, sive bonum, sive malum.[4]

11. Scientes igitur terrorem illum Domini, suademus hominibus,[5] Deo autem manifesti sumus; confido au-

[1] "Rassassié de iours, et sans regret;"—"Satisfied with days and without regret." "In the Hebrew," says *Poole* in his Annotations, "it is only *full* or *satisfied;* but you must understand *with days* or *years,* as the phrase is fully expressed in Gen. xxxv. 29; 1 Chron. xxiii. 1; 1 Chron. xxix. 28; Job xlii. 17; Jer. vi. 11. When he (Abraham) had lived as long as he desired, being in some sort weary of life, and desirous to be dissolved, or *full of all good,* as the Chaldee renders it—*satisfied,* as it is said of Naphtali, (Deut. xxxiii. 23,) *with favour,* and full with the *blessing of the Lord* upon himself and upon his children."—*Ed.*

[2] "Vn esprit bien posé, et deliuré de trouble;"—"A mind well regulated, and free from alarm."

[3] "Estre manifestez, *ou* comparoir;"—"Be manifested or appear."

[4] "Afin qu'vn chacun reporte les choses faites par son corps, selon qu'il a fait, soit bien, soit mal," *ou,* "reporte en son corps selon qu'il aura fait, ou bien ou mal;"—"That every one may give an account of the things, done in his body, according as he has done, whether it be good, or whether it be evil," *or,* "may give an account in his body, according as he shall have done, whether good or evil."

[5] "Nous induisons les hommes, ascauoir à la foy, *ou,* nous persuadons les hommes;"—"We induce men, that is, to the faith, *or,* we persuade men."

and I trust also are made manifest in your consciences.

12. For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance, and not in heart.

tem nos et in conscientiis vestris, manifestos esse.

12. Non enim nosmetipsos iterum commendamus vobis, sed occasionem vobis damus gloriandi de nobis, ut aliquid habeatis adversus eos,[1] qui in facie gloriantur, et non in corde.

9. *Wherefore we strive.* Having shown how magnanimous Christians ought to be in the endurance of afflictions,[2] so that even in dying they may be conquerors over death, and that too, because by afflictions and death they attain to a blessed life, he now from the same source draws also another conclusion—that they must, by all means, make it their main desire to please God. And indeed it cannot but be, that the hope of a resurrection, and thoughtfulness as to the judgment, will awaken in us this desire; as, on the other hand, the true reason why we are so indolent and remiss in duty is, that we seldom, if ever, think of what ought to be constantly kept in remembrance,[3] that we are here but lodgers[4] for a short time, that we may, after finishing our course, return to Christ. Observe, however, what he says—that this is the desire both of the *living* and of the *dead*, by which statement the immortality of the soul is again confirmed.

10. *We must be manifested.* Though this is common to all, yet all without distinction do not raise their views in such a way as to consider every moment, that they must appear before the judgment-seat of Christ. But while Paul, from a holy desire of acting aright, constantly sisted himself before the bar of Christ, he had it in view to reprove indirectly those ambitious teachers, who reckoned it enough to have the plaudits of their fellow-men.[5] For when he says,

[1] "Afin qu'ayez *de quoy respondre* a ceux;"—"That ye may have *wherewith to answer* those."

[2] "Quelle constance et magnanimite doyuent auoir les Chrestiens en leurs afflictions;"—"What constancy and magnanimity Christians ought to have in their afflictions."

[3] "Nous deurions auoir incessamment deuant les yeux et en memoire;"—"We ought to have unceasingly before our eyes and in our remembrance."

[4] "Nous sommes yci estrangers;"—"We are strangers here."

[5] "Se contentoyent d'auoir l'applaudissement des hommes, comme fe-

that no one can escape, he seems in a manner to summon them to that heavenly tribunal. Farther, though the word translated *to be manifested* might be rendered *to appear*, yet Paul had, in my opinion, something farther in view—that we shall then come forth to the light, while for the present many are concealed, as it were, in the darkness. For then *the books*, which are now shut, *will be opened.* (Dan. vii. 10.)

That every one may give account. As the passage relates to the recompensing of deeds, we must notice briefly, that, as evil deeds are punished by God, so also good deeds are rewarded, but for a different reason; for evil deeds are requited with the punishment that they deserve, but God in rewarding good deeds does not look to merit or worthiness. For no work is so full and complete in all its parts as to be deservedly well-pleasing to him, and farther, there is no one whose works are in themselves well-pleasing to God, unless he render satisfaction to the whole law. Now no one is found to be thus perfect. Hence the only resource is in his accepting us through unmerited goodness, and justifying us, by not imputing to us our sins. After he has received us into favour, he receives our works also by a gracious acceptance. It is on this that the reward hinges. There is, therefore, no inconsistency in saying, that he rewards good works, provided we understand that mankind, nevertheless, obtain eternal life gratuitously. On this point I have expressed myself more fully in the preceding Epistle, and my Institutes will furnish a full discussion of it.[1] When he says *in the body*, I understand him to mean, not merely outward actions, but all the deeds that are done in this corporeal life.

11. *Knowing therefore.* He now returns to speak of himself, or he again applies the general doctrine to himself personally. "I am not ignorant," says he, "nor devoid of the fear of God, which ought to reign in the hearts of all the pious." To *know the terror of the Lord*, then, is to be influenced by this consideration—that an account must one

royent ceux qui ioueroyent quelque rolle en vn theatre;"—"Reckoned it enough to have the applause of men, like persons who act some part in a theatre."

[1] See CALVIN on the Corinthians, vol. i. pp. 303, 304; and CALVIN'S *Institutes*, vol. ii. pp. 413-427.

day be rendered before the judgment-seat of Christ; for the man who seriously considers this must of necessity be touched with fear, and shake off all negligence.[1] He declares, therefore, that he discharges his apostleship faithfully and with a *pure conscience*, (2 Tim. i. 3,) as one that *walks in the fear of the Lord*, (Acts ix. 31,) thinking of the account to be rendered by him. As, however, his enemies might object: "You extol yourself, it is true, in magnificent terms, but who is there that sees what you affirm?" He says, in reply to this, that he discharges indeed the work of a teacher in the sight of men, but that it is known to God with what sincerity of mind he acts. "As my mouth speaks to men, so does my heart to God."

And I trust. This is a kind of correction of what he had said, for he now boasts that he has not merely God as the witness of his integrity, but also the Corinthians themselves, to whom he had given proof of himself. Two things, therefore, are to be observed here: in the *first* place, that it is not enough that an individual conducts himself honourably and assiduously[2] among men, if his *heart is not right in the sight of God*, (Acts viii. 21;) and *secondly*, that boasting is vain, where evidence of the reality itself is wanting. For none are more bold in arrogating everything to themselves, than those that have nothing. Let, therefore, the man who would have credit given him, bring forward such works as may afford confirmation to his statements. To be *made manifest in their consciences* is more than to be known by proofs; for conscience reaches farther than carnal judgment.

12. *For we commend not ourselves.* He confirms what he had said immediately before, and at the same time anticipates a calumny that might be brought against him. For it might seem as if he were too careful as to his own praise, inasmuch as he spoke so frequently respecting himself. Nay, it is probable that this reproach had been cast upon him by the wicked. For when he says—*We commend not ourselves again*, he says this as if speaking in his own person. To

[1] "Tout mespris et toute nonchalance;"—"All contempt and all carelessness."

[2] "Vertueusement;"—"Virtuously."

commend is taken in a bad sense, as meaning to *boast*, or to *brag*.

When he adds—that he *gives them occasion of glorying*, he intimates in the *first* place, that he pleads *their* cause rather than his own, inasmuch as he gives up all with a view to their glory, and he again indirectly reproves their ingratitude, because they had not perceived it to be their duty to magnify, of their own accord, his Apostleship, so as not to impose upon him this necessity; and farther, because they had not perceived, that it was *their* interest rather than that of Paul himself, that his Apostleship should be accounted honourable. We are here taught, that Christ's servants ought to be concerned as to their own reputation, only in so far as is for the advantage of the Church. Paul affirms with truth, that he is actuated by this disposition.[1] Let others see that they do not on false grounds pretend to follow his example.[2] We are taught farther, that *that* alone is a minister's true praise, that is common to him with the whole Church, rather than peculiar to himself exclusively—in other words, that redounds to the advantage of all.

That ye may have something in opposition to those. He intimates, in passing, that it is necessary to repress the vanity of those that make empty boasts, and that it is the duty of the Church to do so. For as ambition of this nature is a peculiarly destructive pestilence, it is dangerous to encourage it by dissimulation. As the Corinthians had not taken care to do this, Paul instructs them how they should act for the future.

To *glory in appearance, not in heart*, is to disguise one's self by outward show, and to regard sincerity of heart as of no value; for those that will be truly wise *will never glory but in God.* (1 Cor. i. 31.) But wherever there is empty show, *there* is no sincerity, and no integrity of heart.

[1] "Sainct Paul afferme qu'il a eu vne telle affection, et en cela dit verite;"—"Saint Paul affirms, that he has exercised such a disposition, and in this he says truth."

[2] "Que les autres aduisent, quand à son exemple ils voudront parler ainsi, que ce ne soit point à fausses enseignes;"—"Let others take care, when they would wish to speak of themselves in this manner, after his example, that it be not under false colours."

13. For whether we be beside ourselves, *it is* to God; or whether we be sober, *it is* for your cause.

14. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

15. And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

16. Wherefore, henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.

17. Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

13. Nam sive insanimus, Deo insanimus: sive sani sumus, vobis sani sumus.

14. Caritas enim Christi constringit nos: iudicantes illud, quodsi unus pro omnibus mortuus fuit, ergo omnes sunt mortui.[1]

15. Et quidem pro omnibus mortuus est: ut qui vivunt, posthac non sibi vivant, sed ei qui pro omnibus mortuus est, et resurrexit.

16. Itaque nos posthac neminem novimus secundum carnem: quin etiam si secundum carnem novimus Christum, iam non amplius novimus.

17. Proinde si quis in Christo, nova sit creatura,[2] vetera præterierunt: ecce, nova facta sunt omnia.

13. *Whether we are beside ourselves.* This is said by way of concession; for Paul's glorying was sane, or it was, if we may so term it, a sober and most judicious madness;[3] but as he appeared foolish in the eyes of many, he speaks according to their views. Now he declares two things: in the *first* place, that he makes no account of himself, but has this one object in view—that he may serve God and the Church; and, *secondly*, that he fears not the opinion of men, so that he is prepared for being reckoned either sane or insane, provided only he transacts faithfully the affairs of God and the Church. The meaning, therefore, is this: "As to my making mention so frequently of my integrity, persons will take this as they choose. It is not, however, for my own sake that I do it, but, on the contrary, I have God and the Church exclusively in view. Hence I am prepared to be silent and to speak, according as the glory of God and the advantage of the Church will require, and I shall be quite contented that the world reckon me *beside myself*, provided only it is

[1] "Sont morts, ou ont este morts;"—"Are dead, or have been dead."

[2] "Si aucun donc est en Christ, *qu'il soit* nouuelle creature, *ou*, Il est;"—"If any one, therefore, is in Christ, *let him be* a new creature, *or*, He is."

[3] "Estoit bonne, et procedoit d'vn esprit prudent: ou si ainsi faut parler, sa folie estoit d'vn sens rassis, et pleine de sagesse;"—"Was good, or proceeded from a prudent mind; or, if we may speak so, his folly was from a settled judgment, and full of wisdom."

not to myself, but to God, that I am *beside myself*."[1] This is a passage that is deserving not merely of notice, but also of constant meditation; for unless we shall have our minds thus regulated, the smallest occasions of offence will from time to time draw us off from our duty.

14. *For the love of Christ.* The term *love* may be taken either in a *passive* signification, or in an *active*. I prefer the latter. For if we be not harder than iron, we cannot refrain from devoting ourselves entirely to Christ, when we consider what great love he exercised towards us, when he endured death in our stead. Paul, too, explains himself when he adds, that it is reasonable that we should *live to him*, being dead to ourselves. Hence, as he had previously stated, (verse 11,) that he was stirred up to duty by fear, inasmuch as an account was one day to be rendered by him, so he now brings forward another motive—that measureless love of Christ towards us, of which he had furnished us with an evidence in his death. "The knowledge," I say, "of this love, ought to *constrain* our affections, that they may go in no other direction than that of loving him in return.

There is a metaphor[2] implied in the word *constrain*, denoting that it is impossible but that every one that truly considers and ponders that wonderful love, which Christ has manifested towards us by his death, becomes, as it were, bound to him, and *constrained* by the closest tie, and devotes himself wholly to his service.

If one died for all. This design is to be carefully kept in

[1] "The Apostle, in these words—*For whether we be beside ourselves, it is to God, or whether we be sober, it is for your cause*, (2 Cor. v. 13,) defends his speaking so much of his integrity. Though some men would count him out of his wits for it, yet he regards not their judgment; for if he were in an ecstasy, or *beside himself*, his purpose was to serve God and his Church, and therefore he did not regard the opinion of men, whether he were accounted mad or sober, so he might perform the end of his Apostleship. The sense, therefore, of it, as CALVIN renders it, is this—'Let men take it as they will, that I speak so much of my integrity, I do it not upon my own account, but have respect to God and the Church in speaking of it; for I am as ready to be silent as to speak, when my silence may glorify God and advantage the Church as much as my speech.'"—*Charnock's Works*, (Lond. 1684,) vol. ii. p. 65.—*Ed.*

[2] "Il y a vne metaphore et similitude;"—"There is a metaphor and similitude."

view—that *Christ died for us, that we might die to ourselves.* The exposition is also to be carefully noticed—that to *die to ourselves* is to *live to Christ;* or if you would have it at greater length, it is to renounce ourselves, that we may *live to Christ;* for Christ redeemed us with this view—that he might have us under his authority, as his peculiar possession. Hence it follows that we are no longer our own masters. There is a similar passage in Rom. xiv. 7-9. At the same time, there are *two* things that are here brought forward separately—that we are dead in Christ, in order that all ambition and eagerness for distinction may be laid aside, and that it may be felt by us no hardship to be made as nothing; and farther, that we owe to Christ our life and death, because he has wholly bound us to himself.[1]

16. *Therefore we henceforth know no man.* To *know,* here, is taken as meaning to *reckon.* "We do not judge according to external appearance, so as to reckon that man to be the most illustrious who seems so in appearance." Under the term *flesh,* he includes all external endowments which mankind are accustomed to hold in estimation; and, in short, every thing which, apart from regeneration, is reckoned worthy of praise. At the same time, he speaks more particularly of outward disguise, or *appearance,* as it is termed. He alludes, also, without doubt, to the death of which he had made mention. "Since we ought, all of us, to be dead to the present life, nay more, to be nothing in ourselves, no one must be reckoned a servant of Christ on the ground of carnal excellence."

Nay, though we have known Christ. The meaning is—"Though Christ lived for a time in this world, and was known by mankind in those things that have to do with the condition of the present life, he must now be known in another way—*spiritually,* so that we may have no worldly thoughts respecting him." This passage is perverted by some fanatics, such as Servetus,[2] for the purpose of proving,

[1] "Pource qu'il a tant fait pour nous, que nous sommes du tout à luy;"—"Because he has done so much for us, that we are wholly his."

[2] The views held by Servetus respecting the Supreme Being, and a Trinity of persons in the Godhead, "were obscure and chimerical beyond all measure, and amounted, in general, to the following propositions:—

that Christ's human nature is now absorbed by the Divinity. But how very far removed such a frenzy is from the Apostle's intention, it is not difficult to perceive; for he speaks here, not of the substance of his body, but of external appearance, nor does he affirm that the flesh is no longer perceived by us in Christ, but says, that Christ is not *judged* of from that.[1]

Scripture proclaims throughout, that Christ does now as certainly lead a glorious life in our flesh, as he once suffered in it.[2] Nay more, take away this foundation, and our whole faith falls to the ground; for whence comes the hope of immortality, except from this, that we have already a pattern[3] of it in the person of Christ? For as righteousness is restored to us on this ground, that Christ, by fulfilling the law in our nature, has abolished Adam's disobedience, so also life has been restored to us by this means, that he has opened up for our nature the kingdom of God, from which it had been banished, and has given it a place in the heavenly dwelling. Hence, if we do not now recognise Christ's flesh,[4] we lose the whole of that confidence and consolation that we

That the Deity, before the creation of the world, had produced within himself two personal representations, or manners of existence, which were to be the medium of intercourse between him and mortals, and by whom, consequently, he was to reveal his will, and to display his mercy and beneficence to the children of men; . . . . and that these two representations were to cease after the destruction of this terrestrial globe, and to be *absorbed into the substance of the Deity*, from whence they had been formed."—*Mosheim's Ecclesiastical History*, vol. iv. pp. 475, 476.—*Ed.*

[1] "He (Paul) remembered the words of his Divine Master—'Whosoever shall do the will of God, the same is my brother, and sister, and mother;' and he was taught by them, that though Christianity does not burst asunder the ties of kindred, it requires of all its followers that they be guided by higher considerations in advancing its interests. This may throw light on the bold expression which we find him elsewhere using, when he is speaking of the obligations which believers are under, 'not to live to themselves, but unto him which died for them, and rose again.' 'Henceforth know we no man after the flesh; yea, though we have known CHRIST after the flesh, yet now henceforth know we him no more.'"—*M'Crie's Sermons*, p. 21.—*Ed.*

[2] "Comme il a souffert mort vne fois en icelle;"—"As he has once suffered death in it."

[3] "Comme vne image et gage certain en la personne de Christ;"—"As it were an image and sure pledge in the person of Christ."

[4] CALVIN'S meaning plainly is—"If we do not recognise the fact, that Christ is still a partaker of our nature."—*Ed.*

ought to have in him. But we acknowledge Christ as man, and as our brother in his flesh—not in a fleshly manner; because we rest solely in the consideration of his spiritual gifts. Hence he is spiritual to us, not as if he laid aside the body, and became a spirit, but because he regenerates and governs his own people by the influence of his Spirit.

17. *Therefore if any man is in Christ.* As there is something wanting in this expression, it must be supplied in this way—"*If any one* is desirous to hold some place *in Christ*, that is, in the kingdom of Christ, or in the Church,[1] let him be a *new creature.*" By this expression he condemns every kind of excellence that is wont to be in much esteem among men, if renovation of heart is wanting. "Learning, it is true, and eloquence, and other endowments, are valuable, and worthy to be honoured; but, where the fear of the Lord and an upright conscience are wanting, all the honour of them goes for nothing. Let no one, therefore, glory in any distinction, inasmuch as the chief praise of Christians is self-renunciation."

Nor is this said merely for the purpose of repressing the vanity of the false apostles, but also with the view of correcting the ambitious judgments of the Corinthians, in which outward disguises were of more value than real sincerity—though this is a fault that is common to almost all ages. For where shall we find the man that does not attach much more importance to show, than to true holiness? Let us, therefore, keep in view this admonition—that all that are not renewed by the Spirit of God, should be looked upon as nothing in the Church, by whatever ornaments they may in other respects be distinguished.

Old things are passed away. When the Prophets speak of the kingdom of Christ, they foretell that there will be *new heavens and a new earth*, (Isaiah lxv. 17,) meaning thereby, that all things will be changed for the better, until the happiness of the pious is completed. As, however, Christ's kingdom is spiritual, this change must take place chiefly in the Spirit, and hence it is with propriety that he begins

[1] "Et estre tenu pour membre de ceste saincte compagnie;"—"And to be regarded as a member of that holy society."

with this. There is, therefore, an elegant and appropriate allusion, when Paul makes use of a commendation of this kind, for the purpose of setting forth the value of regeneration. Now by *old things* he means, the things that are not formed anew by the Spirit of God. Hence this term is placed in contrast with renewing grace. The expression *passed away*, he uses in the sense of *fading away*, as things that are of short duration are wont to fall off, when they have passed their proper season. Hence it is only the *new man*, that flourishes and is vigorous[1] in the kingdom of Christ.

18. And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19. To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

20. Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

21. For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

18. Porro omnia ex Deo, qui nos reconciliavit sibi Iesum Christum: et dedit nobis ministerium reconciliationis.

19. Quoniam erat Deus in Christo mundum reconcilians sibi, non imputando illis sua ipsorum peccata: et deposuit in nobis sermonem reconciliationis.

20. Itaque pro Christo legatione fungimur, tanquam Deo exhortante per nos: rogamus pro Christo, reconciliemini Deo.

21. Eum qui peccatum non noverat, pro nobis peccatum fecit, ut nos efficeremur iustitia Dei in ipso.

18. *All things are of God.* He means, all things that belong to Christ's kingdom. "If we would be Christ's, we must be regenerated by God. Now that is no ordinary gift." He does not, therefore, speak here of creation generally, but of the grace of regeneration, which God confers peculiarly upon his elect, and he affirms that it is *of God*—not on the ground of his being the Creator and Artificer of heaven and earth, but inasmuch as he is the new Creator of the Church, by fashioning his people anew, according to his own image. Thus all flesh is abased, and believers are admonished that they must now live to God, inasmuch as they

[1] "C'est à dire, dont il falle faire cas;"—"That is to say, that we must esteem."

are a *new creature.* (verse 17.) This they cannot do, unless they forget the world, as they are also no longer *of the world,* (John xvii. 16,) because they are *of God.*

Who hath reconciled us. Here there are *two* leading points—the *one* relating to the reconciliation of men with God; and the *other,* to the way in which we may enjoy the benefit of this reconciliation. Now these things correspond admirably with what goes before, for as the Apostle had given the preference to a good conscience above every kind of distinction, (verse 11,) he now shows that the whole of the gospel tends to this. He shows, however, at the same time, the dignity of the Apostolical office, that the Corinthians may be instructed as to what they ought to seek in him, whereas they could not distinguish between true and false ministers, for this reason, that nothing but show delighted them. Accordingly, by making mention of this, he stirs them up to make greater proficiency in the doctrine of the gospel. For an absurd admiration of profane persons, who serve their own ambition rather than Christ, originates in our not knowing, what the office of the preaching of the gospel includes, or imports.

I now return to those *two leading points* that are here touched upon. The first is—that God *hath reconciled us to himself by Christ.* This is immediately followed by the declaration—*Because God was in Christ,* and has in his person accomplished reconciliation. The manner is subjoined—*By not imputing unto men their trespasses.* Again, there is annexed a *second* declaration—*Because Christ having been made a sin-offering for our sins, has procured righteousness for us.* The *second* part of the statement is—that the grace of reconciliation is applied to us by the gospel, that we may become partakers of it. Here we have a remarkable passage, if there be any such in any part of Paul's writings. Hence it is proper, that we should carefully examine the words one by one.

The ministry of reconciliation. Here we have an illustrious designation of the gospel, as being an embassy for reconciling men to God. It is also a singular dignity of ministers—that they are sent to us by God with this com-

mission, so as to be messengers, and in a manner sureties.[1] This, however, is not said so much for the purpose of commending ministers, as with a view to the consolation of the pious, that as often as they hear the gospel, they may know that God treats with them, and, as it were, stipulates with them as to a return to his grace. Than this blessing what could be more desirable? Let us therefore bear in mind, that this is the main design of the gospel—that whereas we are *by nature children of wrath,* (Eph. ii. 3,) we may, by the breaking up of the quarrel between God and us, be received by him into favour. Ministers are furnished with this commission, that they may bring us intelligence of so great a benefit, nay more, may assure us of God's fatherly love towards us. Any other person, it is true, might also be a witness to us of the grace of God, but Paul teaches, that this office is specially intrusted to ministers. When, therefore, a duly ordained minister proclaims in the gospel, that God has been made propitious to us, he is to be listened to just as an ambassador of God, and sustaining, as they speak, a public character, and furnished with rightful authority for assuring us of this.

19. *God was in Christ.* Some take this as meaning simply —*God reconciled the world to himself in Christ;* but the meaning is fuller and more comprehensive—*first,* that God was in Christ; and, *secondly,* that he reconciled the world to himself by his intercession. It is also of the Father that this is affirmed; for it were an improper expression, were you to understand it as meaning, that the divine nature of Christ was in him.[2] The Father, therefore, was in the Son, in accordance with that statement—*I am in the Father, and the Father in me.* (John x. 38.) Therefore he that hath the Son, hath the Father also. For Paul has made use of this expression with this view—that we may learn to be satisfied with Christ alone, because in him we find also God the Father, as he truly communicates himself to us by him. Hence

[1] "Et comme pleges de sa bonne volonte enuers nous;"—"And as it were pledges of his good will toward us."

[2] "Car ce seroit improprement, de dire que la nature Diuine de Christ estoit en Christ;"—"For it were to speak improperly, to say that the Divine nature of Christ was in Christ."

the expression is equivalent to this—"Whereas God had withdrawn to a distance from us, he has drawn near to us in Christ, and thus Christ has become to us the true Emmanuel, and his coming is God's drawing near to men."

The *second* part of the statement points out the office of Christ—his being *our propitiation*, (1 John ii. 2,) because *out of Him*, God is displeased with us all, inasmuch as we have revolted from righteousness.[1] For what purpose, then, has God appeared to men in Christ? For the purpose of *reconciliation*—that, hostilities being removed, those who were aliens, might be adopted as sons. Now, although Christ's coming as our Redeemer originated in the fountain of Divine love towards us, yet until men perceive that God has been propitiated by the Mediator, there must of necessity be a variance remaining, with respect to them, which shuts them out from access to God. On this point we shall speak more fully ere long.

Not imputing to them. Mark, in what way men return into favour with God—when they are regarded as righteous, by obtaining the remission of their sins. For so long as God imputes to us our sins, He must of necessity regard us with abhorrence; for he cannot be friendly or propitious to sinners. But this statement may seem to be at variance with what is said elsewhere—that we were loved by Him before the creation of the world, (Eph. i. 4,) and still more with what he says, (John iii. 16,) that the love, which he exercised towards us was the reason, why He expiated our sins by Christ, for the cause always goes before its effect. I answer, that we were loved before the creation of the world, but it was only *in Christ*. In the mean time, however, I confess, that the love of God was first in point of time, and of order, too, as to God, but with respect to us, the commencement of his love has its foundation in the sacrifice of Christ. For when we contemplate God without a Mediator, we cannot conceive of Him otherwise than as angry with us: a Mediator interposed between us, makes us feel, that He is pacified towards us. As, however, this also is necessary to be known by us—that Christ came forth to us from the

[1] "De iustice et obeissance;"—"From righteousness and obedience."

fountain of God's free mercy, the Scripture explicitly teaches both—that the anger of the Father has been appeased by the sacrifice of the Son, and that the Son has been offered up for the expiation of the sins of men on this ground—because God, exercising compassion towards them, receives them, on the ground of such a pledge, into favour.[1]

The whole may be summed up thus: "Where sin is, *there* the anger of God is, and therefore God is not propitious to us without, or before, his blotting out our sins, by not imputing them. As our consciences cannot apprehend this benefit,[2] otherwise than through the intervention of Christ's sacrifice, it is not without good reason, that Paul makes *that* the commencement and cause of reconciliation, with regard to us.

And hath committed to us. Again he repeats, that a commission has been given to the ministers of the gospel to communicate to us this grace. For it might be objected, "Where is Christ now, the peacemaker between God and us? At what a distance he resides from us!" He says, therefore, that as he has *once suffered*,[3] (1 Pet. iii. 18,) so he daily presents to us the fruit of his suffering through means of the Gospel, which he designed, should be in the world,[4] as a sure and authentic register of the reconciliation, that has once been effected. It is the part of ministers, therefore, to apply to us, so to speak, the fruit of Christ's death.

Lest, however, any one should dream of a magical application, such as Papists contrive,[5] we must carefully observe what he immediately subjoins—that it consists wholly in the preaching of the Gospel. For the Pope, along with his priests, makes use of this pretext for giving a colour of war-

[1] "C'est d' autant que Dieu ayant compassion d'eux, a voulu que ceste mort fust le gage et le moyen par lequel il les receuroit en grace;"—"It is, because God, having compassion upon them, determined that this death should be the pledge and means, by which he would receive them into favour."

[2] "Et en estre participantes;"—"And be partakers of it."

[3] "Comme il a souffert la mort vne fois;"—"As he has suffered death once."

[4] "Lequel il a voulu estre gardé et publié au monde;"—"Which he designed, should be maintained and published in the world."

[5] See CALVIN on John, vol. ii. p. 272.—*Ed.*

rant for the whole of that wicked and execrable system of merchandise, which they carry on, in connection with the salvation of souls. "The Lord," say they, "has furnished us with a commission and authority to forgive sins." This I acknowledge, provided they discharge that embassy, of which Paul here makes mention. The absolution, however, which they make use of in the Papacy, is entirely magical; and besides, they inclose pardon of sins in lead and parchment, or they connect it with fictitious and frivolous superstitions. What resemblance do all these things bear to the appointment of Christ? Hence the ministers of the Gospel restore us to the favour of God in a right and orderly manner, when they bear testimony to us by means of the Gospel as to the favour of God having been procured for us. Let this *testimony* be removed, and nothing remains but mere imposture. Beware, then, of placing even the smallest drop of your confidence on any thing apart from the Gospel.

I do not, indeed, deny, that the grace of Christ is applied to us in the sacraments, and that our reconciliation with God is then confirmed in our consciences; but, as the testimony of the Gospel is engraven upon the sacraments, they are not to be judged of separately by themselves, but must be taken in connection with the Gospel, of which they are appendages. In fine, the ministers of the Church are *ambassadors*, for testifying and proclaiming the benefit of *reconciliation*, only on this condition—that they speak from the Gospel, as from an authentic register.

20. *As if God did beseech you.* This is of no small importance for giving authority to the embassy: nay more, it is absolutely necessary, for who would rest upon the testimony of men, in reference to his eternal salvation? It is a matter of too much importance, to allow of our resting contented with the promise of men, without feeling assured that they are ordained by God, and that God speaks to us by them. This is the design of those commendations, with which Christ himself signalizes his Apostles: *He that heareth you, heareth me*, &c. (Luke x. 16.) *Whatsoever you shall loose on earth, shall be loosed in heaven*, (Matt. xviii. 18,) and the like.

We entreat you, in Christ's stead. Hence we infer, with

what propriety Isaiah exclaims, *How blessed are the feet of them that preach the Gospel!* (Isaiah lii. 7.) For that one thing, that is of itself sufficient for completing our felicity, and without which we are most miserable, is conferred upon us, only through means of the Gospel. If, however, this duty is enjoined upon all the ministers of the Church, in such a way, that he who does not discharge this embassy is not to be regarded either as an Apostle, or as a Pastor, we may very readily judge from this, as to the nature of the Pope's entire hierarchy. They are desirous, indeed, to be looked upon as Apostles and Pastors; but as they are dumb idols, how will their boasting[1] correspond with this passage of Paul's writings. The word *entreat* is expressive of an unparalleled[2] commendation of the grace of Christ, inasmuch as He stoops so low, that he does not disdain to *entreat* us. So much the less excusable is our depravity, if we do not, on meeting with such kindness, show ourselves teachable and compliant.

Be reconciled. It is to be observed, that Paul is here addressing himself to believers. He declares, that he brings to them every day this embassy. Christ therefore, did not suffer, merely that he might once expiate our sins, nor was the gospel appointed merely with a view to the pardon of those sins which we committed previously to baptism, but that, as we daily sin, so we might, also, by a daily remission, be received by God into his favour. For this is a continued embassy,[3] which must be assiduously sounded forth in the Church, till the end of the world; and the gospel cannot be preached, unless remission of sins is promised.

We have here an express and suitable declaration for refuting the impious tenet of Papists, which calls upon us to seek the remission of sins after Baptism from some other source, than from the expiation that was effected through the death of Christ. Now this doctrine is commonly held in all the schools of Popery—that, after baptism, we merit

[1] "Leur vanterie orgueilleuse;"—"Their haughty boasting."

[2] "Vne singuliere et inestimable louange;"—"A singular and inestimable commendation."

[3] "Vne ambassade et commission perpetuelle;"—"A perpetual embassy and commission."

the remission of sins by penitence, through means of the aid of the *keys*,[1] (Matt. xvi. 19,)—as if baptism itself could confer this[2] upon us without penitence. By the term *penitence*, however, they mean *satisfactions*. But what does Paul say here? He calls us to go, not less *after* baptism, than *before* it, to the one expiation made by Christ, that we may know that we always obtain it gratuitously. Farther, all their prating as to the administration of the *keys* is to no purpose, inasmuch as they conceive of *keys* apart from the Gospel, while they are nothing else than that testimony of a gratuitous reconciliation, which is made to us in the Gospel.

21. *Him who knew no sin.* Do you observe, that, according to Paul, there is no return to favour with God, except what is founded on the sacrifice of Christ alone? Let us learn, therefore, to turn our views in that direction, whenever we desire to be absolved from guilt. He now teaches more clearly, what we adverted to above—that God is propitious to us, when he acknowledges us as righteous. For these two things are equivalent—that we are acceptable to God, and that we are regarded by him as righteous.

To *know no sin* is to be free from sin. He says, then, that Christ, while he was entirely exempt from sin, was *made sin for us*. It is commonly remarked, that *sin* here denotes an expiatory sacrifice for sin, and in the same way the Latins term it, *piaculum*.[3] Paul, too, has in this, and other passages, borrowed this phrase from the Hebrews, among whom אָשָׁם (*asham*) denotes an *expiatory sacrifice*, as well as an *offence* or *crime*.[4] But the signification of this word, as well as the entire statement, will be better understood from a comparison of both parts of the antithesis. *Sin* is here contrasted with *righteousness*, when Paul teaches us, that *we were made the righteousness of God*, on the ground of *Christ's*

[1] The reader will find this tenet of Popery adverted to by CALVIN at considerable length in the *Institutes*, vol. iii. pp. 330, 331.—*Ed.*

[2] "La remission de nos pechez;"—"The remission of our sins."

[3] The Latin term *piaculum* is sometimes employed to denote a *crime requiring expiation*, and at other times, an *expiatory victim*.—*Ed.*

[4] Thus in Lev. v. 6, אָשָׁם, (*asham*,) denotes a trespass-offering; and in the verse immediately following, it means an offence or trespass. See CALVIN'S *Institutes*, vol. ii. pp. 54, 55.—*Ed.*

having been made sin. Righteousness, here, is not taken to denote a quality or habit, but by way of imputation, on the ground of Christ's righteousness being reckoned to have been received by us. What, on the other hand, is denoted by *sin?* It is the guilt, on account of which we are arraigned at the bar of God. As, however, the curse of the individual was of old cast upon the victim, so Christ's condemnation was our absolution, and *with his stripes we are healed.* (Isaiah liii. 5.)

The righteousness of God in him. In the first place, the *righteousness of God* is taken here to denote—not that which is given us by God, but that which is approved of by him, as in John xii. 43, the *glory of God* means—that which is in estimation with him: the *glory of men* denotes the vain applause of the world. Farther, in Romans iii. 23, when he says, that we have *come short of the glory of God*, he means, that there is nothing that we can glory in before God, for it is no very difficult matter to appear righteous before men, but it is a mere delusive appearance of righteousness, which becomes at last the ground of perdition. Hence, *that* is the only true righteousness, which is acceptable to God.

Let us now return to the contrast between *righteousness* and *sin*. How are we righteous in the sight of God? It is assuredly in the same respect in which Christ was a sinner. For he assumed in a manner our place, that he might be a criminal in our room, and might be dealt with as a sinner, not for his own offences, but for those of others, inasmuch as he was pure and exempt from every fault, and might endure the punishment that was due to us—not to himself. It is in the same manner, assuredly, that we are now *righteous in him*—not in respect of our rendering satisfaction to the justice of God by our own works, but because we are judged of in connection with Christ's righteousness, which we have put on by faith, that it might become ours. On this account I have preferred to retain the particle ἐν, (*in*,) rather than substitute in its place *per*, (*through*,) for that signification corresponds better with Paul's intention.[1]

[1] The force of the preposition ἐν, (*in*,) as made use of by the Apostle in this passage, is more fully brought out by *Beza* in the following terms:

CHAPTER VI.

1. We then, *as* workers together *with him,* beseech *you* also that ye receive not the grace of God in vain.

2. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.)

3. Giving no offence in any thing, that the ministry be not blamed:

4. But in all *things* approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5. In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

6. By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,

7. By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

1. Nos vero adiuvantes (*vel, collaborantes*)[1] etiam obsecramus, ne frustra gratiam Dei receperitis.

2. Dicit enim (*Ies.* 49, 8) Tempore accepto exaudivi te, et in die salutis auxiliatus sum tibi: ecce, nunc tempus acceptum: ecce, nunc dies salutis.

3. Nullum dantes[2] ulla in re offensionem, ut ne vituperetur ministerium:

4. Sed in omnibus commendantes nos[3] tanquam Dei ministri, in patientia multa, in afflictionibus, in necessitatibus, in angustiis,

5. In plagis, in carceribus, in seditionibus, in laboribus, in vigiliis, in ieiuniis;

6. In sinceritate, in scientia, in tolerantia, in mansuetudine, in Spiritu Sancto, in caritate non ficta,

7. In sermone veritatis, in potentia Dei, per arma iustitiæ dextra et sinistra:

" Justi apud Deum, et quidem justitia non nobis inhærente, sed quæ, quum in Christo sit, nobis per fidem a Deo imputatur. Ideo enim additum est: ἐν αὐτῷ. Sic ergo sumus justitia Dei in ipso, ut ille est peccatum in nobis, nempe ex imputatione. Libet autem hic ex Augustino locum insignem exscribere, velut istius commentarium plenissimum. Sic igitur ille Serm. 5. de verbis Apostoli: *Deus Pater eum, qui non noverat peccatum* (nempe Iesum Christum) *peccatum effecit, ut nos simus justitia Dei* (non nostra) *in ipso* (non in nobis.) His adde Phil. iii. 9;"—" Righteous before God, and that by a righteousness which is not inherent in us, but which, being in Christ, is imputed to us by God through faith. For it is on this account that it is added: ἐν αὐτῷ (*in him.*) We are, therefore, the righteousness of God *in him* in the same way as he is sin in us—by imputation. I may here quote a remarkable passage from Augustine, as a most complete commentary upon it. In Serm. 5 on the words of the Apostle he expresses himself thus: *God the Father made him sin who had not known sin,* (Jesus Christ,) *that we might be the righteousness of God* (not our own) *in him* (not in ourselves.) To these add Phil. iii. 9."—*Ed.*

[1] " Ainsi donc en ouurant auec luy, *ou,* estans ses ouuriers;"—" Thus then in working with him, *or,* being his workmen."

[2] " Ne donnans aucun scandale, *ou,* donnons;"—" Giving no offence, *or,* we give."

[3] " Mais nous rendans louables en toutes choses, *ou,* Mais rendons nous louables;"—" But rendering ourselves approvable in all things, *or,* We render ourselves approvable."

8. By honour and dishonour, by evil report and good report: as deceivers, and *yet* true;

9. As unknown, and *yet* well known; as dying, and, behold, we live; as chastened, and not killed;

10. As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things.

8. Per gloriam et ignominiam, per infamiam, et bonam famam: tanquam impostores, tamen veraces:

9. Tanquam ignoti, tamen celebres: tanquam morientes, et ecce, vivimus; tanquam castigati, tamen morte non affecti:

10. Tanquam mœrore affecti, semper tamen gaudentes: tanquam inopes, multos tamen ditantes: tanquam nihil habentes, et omnia possidentes.

1. *Assisting.* He has repeated the instructions of embassy with which the ministers of the gospel have been furnished by God. After they have faithfully communicated these instructions, they must also use their endeavour, that they may be carried into effect,[1] in order that their labour may not be in vain. They must, I say, add continual exhortations,[2] that their embassy may be efficacious. This is what he means by συνεργοῦντες, (*fellow-workers,*) that is, devoted to the advancement of the work; for it is not enough to *teach*, if you do not also *urge*. In this way, the particle σύν would have a relation to God, or to the embassy, which he assigns to his servants. For the doctrine of the gospel is helped by exhortations, so as not to be without effect, and ministers connect their endeavours with God's commission;[3] as it is the part of an ambassador to enforce by arguments, what he brings forward in the name of his prince.

The particle σύν may also be taken as referring to the endeavours of ministers in common; for if they do the Lord's work in good earnest, they must mutually lend a helping hand to each other, so as to give assistance to each other. I rather prefer, however, the former exposition. Chrysostom interprets it as referring to the hearers, with whom ministers are *fellow-workers*, when they rouse them up from slothfulness and indolence.

[1] "Qu'ils ayent lieu, et proufitent:"—"That they may have place, and may be profitable."

[2] "Les exhortations par chacun iour:"—"Exhortations daily."

[3] "Les ministres auec leur mandement qu'ils ont en charge, de declarer de par Dieu, conioignent aussi leur diligence, et affection ardente:"—"Ministers, along with their commission which they have in charge to declare, as from God, conjoin also their diligence, and ardent desire."

Ministers are here taught, that it is not enough simply to advance doctrine. They must also labour that it may be received by the hearers, and that not once merely, but continually. For as they are messengers between God and men, the *first* duty devolving upon them is, to make offer of *the grace of God*,[1] and the *second* is, to strive with all their might, that it may not be offered in vain.

2. *For he saith, In an acceptable time.* He quotes a prediction of Isaiah, exceedingly appropriate to the exhortation of which he speaks. It is without doubt of the kingdom of Christ that he there speaks,[2] as is manifest from the context. The Father, then, appointing his Son a leader, for the purpose of gathering together a Church, addresses him in these words: "*I have heard thee in an acceptable time.*" (Isaiah xlix. 8.) We know, however, what a degree of cor-

[1] "*The grace of God*," says Dr. Brown, when commenting on 1 Peter v. 12, "properly signifies—the kindness, the free favour of God, as a principle in the Divine mind; but is often employed to signify the deeds of kindness, the gifts and benefits, in which the principle finds expression. It has been common to interpret the phrase here as equivalent to the gospel, the revelation of God's grace; and the Apostle has been considered as affirming that the doctrine which those he was writing to had embraced, and to which they had adhered—to use the Apostle Paul's phrase, 'which they had received, and in which they stood,' was the true gospel. But I doubt if the gospel is ever called *the grace of God* in the New Testament; and I equally doubt whether the words, thus understood, are an accurate statement of what this Epistle actually contains. There are just two other passages in the New Testament in which *the grace of God* has been supposed to be a designation of the gospel. After stating the message of mercy, which the ministers of reconciliation are called to deliver, the Apostle, in his Second Epistle to the Corinthians, says—'We beseech you that ye receive not *the grace*, or *this grace of God* in vain,' (2 Cor. vi. 1.) The reference here is, no doubt, to the gospel, but the meaning of the phrase, *the grace of God*, is plainly just this divine favour, this benefit which so expresses, and, as it were, embodies, the divine grace. And in the Epistle to Titus, the same Apostle states, that 'the grace of God bringing salvation' has been manifested, or has 'appeared, teaching' those who apprehend it, 'to deny ungodliness, and worldly lusts, and to live soberly, righteously, and godly in the present world.' (Titus ii. 11, 12.) The grace of God is often said to mean here the gospel, but the gospel is the manifestation, the revelation of this grace; and the truth, taught in the passage is, that the free, sovereign mercy of God, when it is apprehended by the sinner, is the true principle of holiness in the heart and life."—*Brown's* Expository Discourses on First Peter, vol. iii. pp. 295, 296.—*Ed.*

[2] "Il ne faut point douter, que le Prophete ne parle du regne de Christ;"—"There is no room to doubt, that the Prophet speaks of the kingdom of Christ."

respondence[1] there is between the Head and the members. For Christ was heard in our name, as the salvation of all of us is entrusted into his hand, and nothing else has he taken under his charge. Hence we are all admonished in the person of Christ—not to slight the opportunity that is afforded for obtaining salvation. While the rendering of the Greek interpreter is, εὐπρόσδεκτον, (*acceptable,*)[2] the word made use of by the Prophet is, רָצוֹן, (*ratson,*) that is, benevolence, or free favour.[3]

The quotation must be applied to the subject in hand in this way: "As God specifies a particular time for the exhibition of his grace, it follows that all times are not suitable for that. As a particular *day of salvation* is named, it follows that a free offer of salvation is not made every day." Now this altogether depends on the providence of God, for the *acceptable time* is no other than what is called in Gal. iv. 4, *the fulness of the time.*[4] The order of arrangement also must be observed. First, he makes mention of a *time of benevolence,* and then afterwards of a *day of salvation.* By this it is intimated, that salvation flows to us from the mercy of God exclusively, as from a fountainhead. Hence we must not seek the cause in ourselves, as if we by means

[1] "Quelle similitude et proportion ou conuenance;"—"What a resemblance, and proportion, or correspondence."

[2] The precise word in the Septuagint version (with which the Apostle's quotation exactly corresponds) is δεκτῷ, (acceptable.) CALVIN had probably been led to make use of the word εὐπρόσδεκτον from the circumstance, that that adjective is employed by the Apostle in the latter part of the verse, when commenting upon the passage quoted.—*Ed.*

[3] The Hebrew term referred to is employed in this sense in the following (among other) instances: Ps. v. 13; xxx. 7; Prov. xvi. 15; xix. 12.—*Ed.*

[4] CALVIN makes a similar observation when commenting on the expression here referred to, in Gal. iv. 4. "Pergit in similitudine adducta, et suo instituto definitum a Patre tempus accommodat: simul tamen ostendit, tempus illud, quod Dei providentia ordinatum erat, maturum fuisse et opportunum. Ea igitur demum iusta est opportunitas ac recta agendi dispensatio, quæ providentia Dei regitur;"—"He proceeds with the comparison which he had brought forward, and applies to his purpose the expression which had been made use of—the *time appointed by the Father,* but still showing that that time, which had been ordained by the providence of God, was proper and suitable. *That* alone is the fit season, and *that* the right system of acting, which is directed by the providence of God."—*Ed.*

of our own works moved God to assign to us his favour, for whence comes the *day of salvation?* It is because it is the *acceptable time*, that is, the time which God has in his free favour appointed. In the mean time, we must keep in view what Paul designs to teach—that there is need of prompt expedition, that we may not allow the opportunity to pass unimproved, inasmuch as it displeases God, that the grace that he offers to us should be received by us with coolness and indifference.

Behold now is the time. The Prophet had spoken of the time, when Christ was to be manifested in the flesh for the redemption of men. Paul transfers the prophecy to the time when Christ is revealed by the continued preaching of the gospel, and it is with good reason that he does so, for as *salvation* was once sent to the whole world, when Christ appeared, so now it is sent to us every day, when we are made partakers of the gospel. Here we have a beautiful passage, and affording no ordinary consolation, because, while the gospel is preached to us, we know assuredly that the way is opened up for us into the kingdom of God, and that there is a signal of divine benevolence raised aloft, to invite us to receive *salvation*, for the opportunity of obtaining it must be judged of by the call. Unless, however, we embrace the opportunity, we must fear the threatening that Paul brings forward—that, in a short time, the door will be shut against all that have not entered in, while opportunity was afforded. For this retribution always follows contempt of the word.

3. *Giving no offence.* We have already on several occasions remarked,[1] that Paul sometimes commends the ministry of the gospel generally, and at other times his own integrity.[2] In the present instance, then, he speaks of himself, and sets before us in his own person a living picture of a good and faithful apostle, that the Corinthians may be led to see how unfair they were in their judgment, in preferring before him empty blusterers.[3] For as they assigned the praise to mere

[1] See pp. 189, 226.

[2] "Tantost met en auant la rondeur de sa conscience en la predication d'iceluy;"—"Sometimes he brings into view the uprightness of his conscience in the preaching of it."

[3] "Thrasones." See CALVIN on the Corinthians, vol. i. p. 98, *n.* 1.

pretences,[1] they held in the highest esteem persons that were effeminate and devoid of zeal, while, on the other hand, as to the best ministers, they cherished no views but such as were mean and abject. Nor is there any reason to doubt, that those very things that Paul makes mention of to his own commendation, had been brought forward by them in part as a ground of contempt; and they were so much the more deserving of reproof, inasmuch as they converted into matter of reproach, what was ground of just praise.

Paul, therefore, treats here of *three* things: In the *first* place, he shows what are the excellences, on the ground of which preachers of the gospel ought to be esteemed; *secondly*, he shows that he is himself endowed with those excellences; *thirdly*, he admonishes the Corinthians not to acknowledge as Christ's servants those who conduct themselves otherwise than he prescribes here by his example. His design is, that he may procure authority for himself and those that were like him, with a view to the glory of God and the good of the Church, or may restore it where it has fallen into decay; and *secondly*, that he may call back the Corinthians from an unreasonable attachment to the false apostles, which was a hinderance in the way of their making so much proficiency in the gospel as was necessary. Ministers give occasion of stumbling, when by their own misconduct they hinder the progress of the gospel on the part of their hearers. *That* Paul says he does not do; for he declares that he carefully takes heed not to stain his apostleship by any spot of disgrace.

For this is the artifice of Satan—to seek some misconduct on the part of ministers, that may tend to the dishonour of the gospel. For when he has been successful in bringing the ministry into contempt, all hope of profit is at an end. Hence the man who would usefully serve Christ, must strive with his whole might to maintain the credit of his ministry. The method is—to take care that he be deserving of honour,

[1] "Ne faisans cas que de masques, c'est à dire, de l'apparence externelle;"—"Setting no value on anything but masks; that is to say, outward appearance."

for nothing is more ridiculous than striving to maintain your reputation before others, while you call forth upon yourself reproach by a wicked and base life. That man, therefore, will alone be honourable, who will allow himself in nothing that is unworthy of a minister of Christ.

4. *In much patience.* The whole of the enumeration that follows is intended to show, that all the tests by which the Lord is accustomed to try his servants were to be found in Paul, and that there was no kind of test to which he had not been subjected, in order that the faithfulness of his ministry might be more fully established.[1] Among other things that he enumerates, there are some that are under all circumstances required for all the servants of Christ. Of this nature are *labours, sincerity, knowledge, watchings, gentleness, love, the word of truth, the Spirit, the power of God, the armour of righteousness.* There are other things that are not necessary in all cases; for in order that any one may be a servant of Christ, it is not absolutely necessary, that he be put to the test by means of *stripes* and *imprisonments.* Hence these things will in some cases be wanting in the experience of the best. It becomes all, however, to be of such a disposition as to present themselves to be tried, as Paul was, with *stripes* and *imprisonments*, if the Lord shall see meet.

Patience is the regulation of the mind in adversity, which is an excellence that ought invariably to distinguish a good minister.[2] *Afflictions* include more than *necessities;* for by the term *necessity* here I understand *poverty.* Now this is common to many ministers, there being few of them that are not in poor circumstances; but at the same time not to all. For why should a moderate amount of riches prevent a

[1] " Afin que sa fidelite fust tant plus notoire, et la certitude de son ministere tant mieux approuvee;"—" In order that his faithfulness might be so much the better known, and the stability of his ministry so much the better approved."

[2] " The words ἐν ὑπομονῇ πολλῇ, (*in much patience,*) must be connected with the following clauses up to ἐν νηστείαις, (*in watchings,*) and denote patient endurance of the various afflictions specified in the words following, which are not to be treated (with Rosenm.) as merely *synonymes* denoting evils *in general,* but considered *specially,* and (as I conceive the Apostle meant) in *groups.*"—*Bloomfield.*—*Ed.*

man from being reckoned a servant of Christ, who, in other respects, is pious, is of upright mind and honourable deportment, and is distinguished by other excellences. As the man that is poor is not on that account to be straightway accounted a good minister, so the man that is rich is not on that account to be rejected. Nay more, Paul in another passage glories not less in his *knowing how to abound,* than in *knowing how to be in want.* (Phil. iv. 12.) Hence we must observe the distinction that I have mentioned, between *occasional* and *invariable* grounds of commendation.[1]

5. *In tumults.* In proportion to the calmness and gentleness of Paul's disposition was there the greater excellence displayed in his standing undaunted in the face of *tumults;* and he takes praise to himself on this account—that while he regarded tumults with abhorrence, he nevertheless encountered them with bravery.[2] Nor does the praise simply consist in his being unmoved by *tumults,* (this being commonly found among all riotous persons,[3]) but in his being thrown into no alarm by tumults that had been stirred up through the fault of others. And, unquestionably, two things are required on the part of ministers of the Gospel—that they should endeavour to the utmost of their power to maintain peace, and yet on the other hand go forward, undaunted, through the midst of commotions, so as not to turn aside from the right course, though heaven and earth should be mingled.[4] Chrysostom, however, prefers to understand ἀκαταστασίαις to mean—frequent expulsions,[5] inasmuch as there

[1] "Entre les louanges temporelles et perpetuelles, c'est à dire qui doyuent tousiours estre es vrais ministres;"—"Between occasional grounds of commendation and perpetual, that is to say, what ought to be found invariably in true ministers."

[2] "D'vne courage magnanime;"—"With magnanimous heroism."

[3] "Veu que cela est coustumier à tous mutins de ne s'estonner point quand seditions s'esmeuuent;"—"As it is customary for all riotous persons to be thrown into no alarm when tumults break out."

[4] A proverbial expression made use of by Virgil. Æn. I. 133, 134.—*Ed.*

[5] "L' incommodite de ce qu'il estoit souuent contraint de changer de pays, pource qu' on ne le laissoit en paix en quelque lieu qu' il fust;"—"The inconvenience of being frequently under the necessity of changing his country, because they did not allow him to be in peace in any place in which he might be."

was nowhere afforded him a place of rest.[1] *In fastings.* He does not mean—hunger arising from destitution, but a voluntary exercise of abstinence.

Knowledge may be taken in two senses—either as meaning doctrine itself, or skill in acting properly and *knowingly.* The latter appears to me the more likely, as he immediately adds—*the word of truth.* The *Spirit* is taken by *metonymy,* to denote spiritual graces. Frivolous, however, is the cavil of Chrysostom, who infers from this, that the other excellences are peculiar to the Apostle, because he makes mention of the *Spirit* separately, as if *kindness, knowledge, pureness, armour of righteousness,* were from any other source, than from the Holy Spirit. He makes mention, however, of the Spirit separately, as a general term in the midst of particular instances.[2] The *power of God* showed itself in many things—in magnanimity, in efficacy in the maintaining of the truth, in the propagation of the Gospel, in victory over enemies, and the like.

7. *By the armour of righteousness.* By *righteousness* you must understand—rectitude of conscience, and holiness of

[1] *Semler* understands the term in the same sense—"Quod non licet diu manere et quiescere quasi uno in loco, sed semper periculorum vitandorum causis locum et solum mutare. Iudæi autem faciunt jam infensi et infesti hostes Pauli, ut vel ex actibus Lucæ satis patet; Paulus ἀκατάστατος, (Jacobi i. 8) dici potest, licet sine animi sui vitio;"—("As not being allowed to remain long at rest, as it were, in one place, but always changing his place and soil. The Jews were enemies to Paul, so exasperated and deadly, as appears even from Luke's narrative in the Acts, that Paul may be said to have been *unstable,* (James i. 8,) though without any fault on his part."—"I agree," says *Dr. Bloomfield,* "with Theophyl., Schleus., and Leun., that the term refers to that *unsettled and wandering kind of life,* which, that the Apostle thought very miserable, is plain from his connecting it at 1 Cor. iv. 11, with the endurance of hunger, thirst, and nakedness, (πεινῶμεν, καὶ διψῶμεν, καὶ γυμνητεύομεν, καὶ ἀστατοῦμεν,) which passage, indeed, is the best comment on the present, and shows that κόποις (*labours*) must be chiefly understood of his labours at his trade, and νηστείαις, (*fastings,*) of that insufficient support, which labours so interrupted by his ministerial duties, could alone be expected to supply. Ἀγρυπνίαις (*watchings*) seems to refer to the abridgment of his rest by night, to make up for the time expended by day on his ministerial labours."—*Ed.*

[2] "Ἐν πνεύματι ἁγίῳ—'In demonstration of the *Holy Spirit*—so that I showed that the Holy Spirit wrought by me.' It is possible, that in these words, Paul makes an allusion to the χαρίσματα, (*gifts,*) but it seems better, nevertheless, to suppose with CALVIN, that he sets *genus* and *species* over against each other."—*Billroth.*—*Ed.*

life. He employs the metaphor of *armour*, because all that serve God require to fight, inasmuch as the devil is always on the alert, to molest them. Now they must be completely armed, because, if he does not succeed in one onset, he thereupon makes a new attempt, and attacks them at one time from before, at another from behind—now on this side, and then on that.[1]

8. *By honour and dishonour.* This is no slight test for subjecting a man to trial, for to a man of a noble spirit nothing is more unpleasant, than to incur disgrace. Hence we may observe in all histories, that there have been few men of heroism that have not fallen back, on being irritated by insults.[2] Hence it is indicative of a mind well established in virtue, not to be moved away from one's course by any disgrace that may be incurred—a rare virtue, but one without which you cannot show that you are a servant of God. We must, it is true, have a regard to good character, but it must be only in so far as the edification of our brethren requires it, and in such a way as not to be dependent on reports[3]—nay more, so as to maintain the same even course in *honour* and in *dishonour*. For God allows us to be tried even by the slander of wicked men, with the view of trying us,[4] whether we act uprightly from disinterested motives;[5] for if one is drawn aside from duty by the ingratitude of men, that man shows that he had not his eye directed to

[1] "Here the spiritual arms are not *particularized;* yet the terms τῶν δεξιῶν καὶ ἀριστερῶν, (*on the right hand and the left,*) are very *comprehensive,* referring to the complete armour and arms, on both sides, with which the ἐπλίτης, or *completely armed* soldier was furnished, who was thus said to be ἀμφιδέξιος (*ambidexter.*) Thus the general sense is: 'We employ no other arms than the *panoply of righteousness.*'"—*Bloomfield.—Ed.*

[2] "Il y en a eu bien peu, qui estans irritez des iniures et mauuais traittemens que on leur faisoit, ne se soyent descouragez, et n'ayent laissez leur train de vertu;"—"There have been very few of them, who have not, on being irritated by injuries and bad treatment shown them, felt discouraged, and left off their virtuous career."

[3] "Du bruit qu'on fera courir de nous;"—"On reports that may be circulated against us."

[4] "Voulant essayer si nous cheminons droit seulement pour l'amour de luy, sans cercher autre recompense;"—"Wishing to try whether we walk aright, purely from love to Him, without seeking any other reward."

[5] "*Gratuito;*"—"*gratuitously.*"—There can be no doubt, that CALVIN has here in his eye Job i. 9. "Doth Job fear God *for nought?*" The

God alone. As then we see that Paul was exposed to infamy and insults, and yet did not on that account stop short, but held forward with undaunted courage, and broke through every impediment so as to reach the goal,[1] let us not give way, if the same thing should befall us.

As deceivers. Here he relates, not simply in what estimation he was held by the wicked and those that were *without*, (1 Cor. v. 12,) but also what views were entertained of him by those that were *within*. Now let every one consider with himself, how unseemly was the ingratitude of the Corinthians, and how great was his magnanimity in struggling forward, in spite of such formidable obstacles. By indirect representations, however, he sharply reproves their perverse judgment, when he says that he *lives* and is *joyful*, while they despised him as one that was dead and overwhelmed with grief. He reproaches them, also, with ingratitude, when he says, that he *made many rich*, while he was contemned on account of his poverty. For they were of the number of those whom he enriched by his wealth: nay more, all of them to a man were under obligations to him on many accounts. Thus he said previously, by way of irony, that he was *unknown*, while at the same time the fruit of his labour was everywhere known and celebrated. But how cruel to despise the poverty of the man who supplies you[2] from his abundance! He means *spiritual* riches, which ought to be much more esteemed than *earthly*.

11. O *ye* Corinthians, our mouth is open unto you, our heart is enlarged.

12. Ye are not straitened in us, but ye are straitened in your own bowels.

13. Now, for a recompence in the

11. Os nostrum apertum est ad vos, O Corinthii, cor nostrum dilatatum est.

12. Non estis angusti in nobis, sed angusti estis in visceribus vestris.[3]

13. Eandem vero remuneratio-

Hebrew word חִנָּם, (*hachinnam,*) is rendered in the Septuagint δωρεὰν—*gratuitously.*

[1] "Mesme faisant violence à tous empeschemens, est venu, comme par force, jusques au bout;"—"Even breaking violently through all impediments, came, as it were, by force to the goal."

[2] "Qui te fournit et enrichit par son abundance;"—"Who furnishes and enriches thee by his abundance."

[3] "En vos entrailles, *ou*, affections;"—"In your bowels, *or*, affections."

same, (I speak as unto *my* children,) be ye also enlarged.[1]

14. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15. And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16. And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them;* and I will be their God, and they shall be my people.

17. Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing;* and I will receive you,

18. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

nem, ut a filiis, exigo: dilatamini et vos.

14. Ne ducatis iugum cum infidelibus: quæ enim participatio iustitiæ cum iniquitate: quæ communicatio luci cum tenebris?

15. Quis consensus Christo cum Belial: aut quæ portio fideli cum infideli?

16. Quæ autem conventio templo Dei cum idolis? vos enim estis templum Dei viventis: quemadmodum dicit Deus (*Lev.* xxvi. 12,) Habitabo in ipsis, et in medio eorum ambulabo: et ero Deus illorum, et erunt mihi populus.

17. Quamobrem exite de medio eorum et separamini, dicit Dominus (*Ies.* lii. 11,) et immundum ne tetigeritis:

18. Et ego suscipiam vos, et ero vobis in patrem, et eritis mihi in filios et filias, dicit Dominus omnipotens, (*Jer.* xxxi. 9.)

CHAPTER VII.

1. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

CAPUT VII.

1. Has igitur promissiones quum habeamus, dilecti, mundemus nos ab omni inquinamento carnis et spiritus, sanctificationem perficientes in timore Dei.

11. *Our mouth is opened.* As the *opening of the mouth* is a sign of boldness,[2] if you are inclined to connect this with what goes before, the meaning will be this,—"I have ample ground of glorying, and an upright conscience *opens my mouth.* Your entertaining unfavourable views of us, is not owing to any fault on our part, but arises from your being

[1] "Or ie requier de vous la pareille, comme de mes enfans, *ou*, Or pour nous recompenser de mesmes (ie parle comme à mes enfans;)"—"But I require the like from you—as from my children, *or*, But for a recompense to us of the same, I speak as to my children."

[2] God promised to Ezekiel that he would give him "the *opening of the mouth* in the midst of the house of Israel," (Ezek. xxix. 21,) which is explained by *Gill* to mean, "*boldness* and *courage* of speech when he should see his prophecies fulfilled." Paul himself makes use of a similar expression in Eph. vi. 19, "that utterance may be given unto me, that I may *open my mouth boldly.*"—*Ed.*

unfair judges. For you ought to have entertained more favourable views of my ministry, which God has rendered honourable to you in so many ways." I explain it, however, otherwise; for he says that the reason why his *mouth was opened* was, that his *heart was enlarged.* Now what is meant by *enlargement of heart?* Undoubtedly it means the cheerfulness that springs from benevolence.[1] It is quite a common figure, to speak of a *narrow and contracted heart* as denoting either *grief*, or *disgust*, while, on the other hand, an *enlarged heart* is employed to denote dispositions of an opposite kind. Hence Paul here says nothing but what we every day experience, for when we have to do with friends, our *heart is enlarged*, all our feelings are laid open, there is nothing there that is hid, nothing shut,—nay more, the whole mind leaps and exults to unfold itself openly to view.[2] Hence it is, that the tongue, also, is free and unfettered, does not faulter, does not with difficulty draw up from the bottom of the throat broken syllables, as usually happens when the mind is influenced by a less joyful affection.

12. *Ye are not straitened in us.* That is, "It is owing to your own fault that you are not able to share in this feeling

[1] The same view, in substance, is taken by *Chrysostom*—Καθάπερ γὰρ τὸ θερμαῖνον εἰωθὸς, οὕτω καὶ τῆς ἀγάπης ἴδιον τὸ πλατύνειν ἐστί· θερμὴ γάρ ἐστιν ἡ ἀρετὴ καὶ ζέουσα αὕτη· καὶ τὸ στόμα ἀνεῴξατο Παύλου καὶ τὴν καρδίαν ἐπλάτυνεν—"For as heat is wont to expand, so it is the part of love to *enlarge*. For virtue is warm and fervent. It was this that *opened* Paul's *mouth*, and *enlarged* his *heart*."—*Ed.*

[2] "From a tender and considerate regard to the good of the Christians at Corinth, he" (Paul) "had determined not to revisit them, until their unseemly heats and factions were allayed. How was he affected while he waited at Ephesus to receive the tidings of this longed-for but protracted issue? 'O ye Corinthians! our mouth is opened unto you; our heart is enlarged!' What a picture of a heart! We see him standing on the shore of the Ægean Sea, over against Corinth, with his arms extended towards that city, and in the attitude of speaking. We hear the words by which he seeks to relieve his overcharged breast, heaving and ready to burst with the fulness of those desires which he had long felt to come among them, satisfy them of the sincerity of his affection, and replenish their souls with the consolation with which he himself had been comforted. 'O ye Corinthians, our mouth is open to you, our heart is enlarged! Ye are not straitened in us, but ye are straitened in your own bowels. Now, for a recompense in the same, (I speak as unto my children,) be ye also enlarged.'"—*M'Crie's Sermons*, p. 29.—*Ed.*

of cheerfulness, which I entertain towards you. My *mouth is opened*, so that I deal familiarly with you, my very heart would willingly pour itself forth,[1] but you shut up your bowels." He means to say, that it is owing to their corrupt judgment, that the things that he utters are not relished by them.

13. *Now the same requital.* He softens his reproof by addressing them kindly as his sons, and also by this exhortation, by which he intimates that he still entertains good hopes of them. By the *same requital* he means—mutual duty, for there is a mutual return of duty between a father and his sons. For as it is the duty of parents to nourish their children, to instruct them, to direct them by their counsel, and to defend them, so it is the dictate of equity, that children should *requite their parents.* (1 Tim. v. 4.) In fine, he means what the Greeks call *ἀντιπελαργίαν—affection exercised in return.*[2] "I cherish," says he, "towards you paternal affection: show yourselves then to be my sons by affection and respect in return." At the same time there is a particular circumstance that must be noticed. That the Corinthians, having found so indulgent a father, may also show gentleness in their turn, and may requite his kind condescension by their docility, he exhorts them with this view

[1] "Mon cœur mesme s'ouuriroit volontiers pour vous mettre deuant les yeux l'affection que i'ay enuers vous;"—"My very heart would willingly open itself up, so as to place before your eyes the affection which I entertain towards you."

[2] The term *ἀντιπελαργία* is compounded of *ἀντι*, over against, and *πέλαργος*, a stork. It is employed to denote *reciprocal affection*, from an interesting peculiarity in the disposition of the *stork*. "This bird," says *Paxton*, in his Illustrations of Scripture, (Edin. 1842,) vol. ii. p. 432, "has long been celebrated for her amiable and pious dispositions, in which she has no rival among the feathered race. . . . Her kind benevolent temper she discovers in feeding her parents in the time of incubation, when they have not leisure to seek their food, or when they have become old, and unable to provide for themselves." The English word *stork* is derived from *στοργή*, affection, while the Hebrew name for this animal, חסידה, (*chasidah*,) is derived from חסד, (*chesed*,) *beneficence*, because, says *Bythner*, "the stork nourishes, supports, and carries on its back, when weary, its aged parents." See CALVIN on the Psalms, vol. iv. p. 158, *n.* 2. CALVIN, when commenting on 1 Tim. v. 4, says, "Ipsæ quoque coniæ gratitudinem suo exemplo nos docent. Unde et nomen *ἀντιπελαργίας*;" —"The very storks, too, teach us gratitude by their example. Hence the term *ἀντιπελαργία—affection in return.*"—*Ed.*

to be *enlarged in their own bowels.* The Old Interpreter, not having caught Paul's meaning, has added the participle *having,* and has thus expressed his own view rather than Paul's. In our exposition, on the other hand, (which is Chrysostom's, also,) there is nothing forced.[1]

14. *Be not yoked.* As if regaining his authority, he now reproves them more freely, because they associated with unbelievers, as partakers with them in outward idolatry. For he has exhorted them to show themselves docile to him as to a father: he now, in accordance with the rights that belong to him,[2] reproves the fault into which they had fallen. Now we mentioned in the former epistle[3] what this fault was; for, as they imagined that there was nothing that was unlawful for them in outward things, they defiled themselves with wicked superstitions without any reserve. For in frequenting the banquets of unbelievers, they participated along with them in profane and impure rites, and while they sinned grievously, they nevertheless thought themselves innocent. On this account Paul inveighs here against outward idolatry, and exhorts Christians to stand aloof from it, and have no connection with it. He begins, however, with a general statement, with the view of coming down from that to a particular instance, for to be *yoked with unbelievers* means nothing less than to *have fellowship with the unfruitful works of darkness,* (Eph. v. 11,) and to hold out the hand to them[4] in token of agreement.

Many are of opinion that he speaks of marriage, but the context clearly shows that they are mistaken. The word that Paul makes use of means—to be connected together in drawing the same yoke. It is a metaphor taken from oxen or horses, which require to walk at the same pace, and to act together in the same work, when fastened under one

[1] The rendering of the Vulgate—"Eandem remunerationem *habentes;*"—"*Having* the same reward,"—is followed by Wiclif, (1380,) *ye that haw the same reward,* and also in the Rheims version, (1582,) *hauing the same reward.—Ed.*

[2] "Parlant comme en puissance et authorite de pere;"—"Speaking as with the power and authority of a father."

[3] See vol. i. p. 282.

[4] "Aux infidelcs;"—"To unbelievers."

yoke.[1] When, therefore, he prohibits us from having partnership with unbelievers in drawing the same yoke, he means simply this, that we should have no fellowship with them in their pollutions. For *one* sun shines upon us, we eat of the same bread, we breathe the same air, and we cannot altogether refrain from intercourse with them; but Paul speaks of the yoke of impiety, that is, of participation in works, in which Christians cannot lawfully have fellowship. On this principle marriage will also be prohibited, inasmuch as it is a snare, by which both men and women are entangled into an agreement with impiety; but what I mean is simply this, that Paul's doctrine is of too general a nature to be restricted to marriage exclusively, for he is discoursing here as to the shunning of idolatry, on which account, also, we are prohibited from contracting marriages with the wicked.

For what fellowship. He confirms his exhortation on the ground of its being an absurd, and, as it were, monstrous connecting together of things in themselves much at variance; for these things can no more coalesce than fire and water. In short it comes to this, that unless they would have everything thrown into confusion, they must refrain from the pollutions of the wicked. Hence, too, we infer, that even those that do not in their hearts approve of superstitions are, nevertheless, polluted by dissimulation if they do not openly and ingenuously stand aloof from them.

15. *What concord has Christ with Belial?* As to the etymology of the word *Belial*, even the Hebrews themselves are not agreed.[2] The meaning, however, is not doubt-

[1] "*Joachim Camerarius*, in his Commentary on the New Testament, (Cambridge 1642,) suggests, that ἑτεροζυγοῦντες, may have a reference to a *balance*, and that Paul—would not have the Corinthians *unequally balanced* with unbelievers. The verb ζυγοστατεῖν, as he observes, is employed to denote the *adjusting of scales in a balance*. It seems more natural, however, to understand the word, as CALVIN and most other interpreters do, as derived from ἕτερος, (*another*,) and ζυγὸς, as meaning a *yoke*, and as employed by Paul to mean, drawing on the other side of a yoke with another; or, as *Beza* explains it, "Qui cum sint diversæ conditionis, tamen in eodem opere mu;uam operam præstant;"—"Those who, while in a different condition from each other, do nevertheless take their corresponding part in the same work."—*Ed.*

[2] *Beza*, when mentioning the different views which have been taken of the etymology of the term *Belial*, remarks that some derive it from

ful.[1] For Moses takes a word or thought of *Belial*[2] to mean a wicked and base thought,[3] and in various instances[4] those who are wicked and abandoned to iniquity, are called *men*, or *sons of Belial.* (Deut. xiii. 13; Judges xix. 22; 1 Sam. ii. 12.) Hence it is, that Paul has employed the word here to mean the devil, the head of all wicked persons. For from what holds good as to the two heads, he comes down without delay to the members: "As there is an irreconcilable variance between Christ and Satan, so we also must keep aloof from partnership with the wicked." When, however, Paul says that a Christian has no participation with an unbeliever, he does not mean as to food, clothing, estates, the sun, the air, as I have mentioned above,[5] but as to those things that are peculiar to unbelievers, from which the Lord has separated us.

16. *What agreement hath the temple of God with idols?* Hitherto he has in general terms prohibited believers from associating with the wicked. He now lets them know what was the chief reason, why he had prohibited them from such

בלי יעל, *beli jahal,* (*not profitable,*) or from בלי מועיל, *beli mohil,* (*worthless,*) and that the term, viewed as having this derivation, is peculiarly appropriate to Satan, as being diametrically opposed to Christ, the Greatest and Best; while Jerome derives it from בלי, *beli,* (*not,*) and עול, *hol,* (a *yoke,*) as though you should say—*without a yoke, not subject to the yoke.* Beza gives the preference to the *former* etymology, while he observes that the *latter* is also most appropriate to Satan as an *apostate* spirit.—The original term *Belial* is rendered in various instances in the Septuagint παράνομος, *lawless.*—"There is here a slight variation in reading. The Edit. Princ. and the Textus Receptus have Βιλίαλ. The Erasmian, Stephanic, and other early editions have Βελίαρ, which has been restored by Bengelius, Matthias, Griesbach, and Tittmann; and justly, for both external and internal evidence are in its favour; it being found in the majority of the MSS., in many early ecclesiastical writers, and Greek Fathers."—*Bloomfield.—Ed.*

[1] "Et assez notoire;"—"And is sufficiently well known."

[2] Thus in Deut. xv. 9, "Beware that there be not a *thought in thy wicked heart.*" The expression made use of is פן־יהיה דבר עם־לבבך בליעל, "Lest there be in thine heart a *thing of Belial.*" The same expression occurs in Psalm xli. 9, where David's enemies represent him as suffering the punishment of *detestable wickedness,* דבר בליעל, "*a thing of Belial.*"—See CALVIN *on the Psalms,* vol. ii. p. 120.—*Ed.*

[3] "Vne meschante et abominable parolle ou pensee;"—"A wicked and abominable word or thought."

[4] "Souvent en l'Escriture;"—"Frequently in Scripture."

[5] See p. 258.

an association—because they had ceased to reckon the profession of idolatry to be a sin. He had censured that liberty, and had exposed it at great length in the former Epistle. It is probable, however, that all had not yet been gained over, so as to receive the counsel which he had given. Hence it was that he complained of their being *straitened in their own bowels*—the only thing that hindered their proficiency.[1] He does not, however, resume that subject anew, but contents himself with a short admonition, as we are accustomed to do, when we treat of things that are well known. At the same time his brevity does not prevent his giving sharp cuts. For how much emphasis there is in that single word, where he teaches that there is no agreement between the *temple of God* and *idols!* "It is a sacrilegious profanation,[2] when an *idol* or any *idolatrous* service is introduced into the *temple of God.* Now we are the true *temples of God.* Hence it is sacrilege to defile ourselves with any contamination of idols. This one consideration, I say, should be to you as good as a thousand. If you are a Christian, *what have you to do with idols,* (Hosea xiv. 8,) for you are the *temple of God?*" Paul, however, as I have already in part noticed, contends rather by way of exhortation than of doctrine, inasmuch as it would have been superfluous to be still treating of it, as if it were a thing doubtful or obscure.

As God saith, I will walk. He proves that we are the *temples of God* from this, that God of old promised to the people of Israel that he would dwell in the midst of them. In the first place, God cannot dwell *among* us, without dwelling *in* each one of us, for he promises this as a singular privilege—*I will dwell in the midst of you.* Nor does this *dwelling* or presence consist merely in earthly blessings, but must be understood chiefly of spiritual grace. Hence it does not mean simply that God is near us, as though he were in the air, flying round about us, but it means rather that he has his abode in our hearts. If, then, any one objects, that

[1] "Ce qui seul empeschoit que son enseignement ne proufitast enuers eux;"—"What alone hindered his teaching from being of advantage to them."

[2] "C'est vn profanation horrible, et vn sacrilege detestable;"—"It is a horrible profanation, and a detestable sacrilege."

the particle *in* simply means *among*, I grant it; but I affirm that, from the circumstance that God promises that he will dwell *among* us, we may infer that he also remains *in* us.[1] And such was the type of the ark, of which mention is made by Moses in that passage, from which Paul appears to have borrowed this quotation. (Lev. xxvi. 12.) If, however, any one thinks that Paul had rather in his eye Ezek. xxxvii. 27, the argument will be the same. For the Prophet, when describing the restoration of the Church, mentions as the chief good, the presence of God, which he had himself in the beginning promised by Moses. Now what was prefigured by the ark, was manifested to us more fully in Christ, when he became to us Immanuel.[2] (Matt. i. 23.) On this account, I am of opinion that it is Ezekiel, rather than Moses, that is here quoted, because Ezekiel alludes at the same time to the type of the ark, and declares that it will have its fulfilment under the reign of Christ. Now the Apostle takes it for granted, that God dwells nowhere but in a sacred place. If we say of a man, "he dwells here," that will not make the place a *temple;* but as to God there is this peculiarity, that whatever place he honours with his presence, he at the same time sanctifies.

17. *Wherefore come out from the midst of them.* This exhortation is taken from Isaiah lii. 11, where the Prophet, when foretelling the deliverance, at length addresses the priests in these terms. For he makes use of a circumlocution to describe the priests, when he says, *Ye that bear the vessels of the Lord*, inasmuch as they had the charge of the *vessels*, by means of which the sacrifices, and other parts of divine worship, were performed. There can be no doubt that his design is to admonish them, that, while eagerly desirous to come forth,[3] they should be on their guard against any con-

[1] "*I will dwell in them.* The words are very significant in the original, ἐνοικήσω ἐν αὐτοῖς, '*I will indwell in them*,' so the words are. There are two *ins* in the original, as if God could have never enough communion with them."—*Leigh's Annotations.*—*Ed.*

[2] "C'est à dire Dieu auec nous;"—"That is to say, God with us."

[3] "Cependant qu'ils sont attendans auec ardent desir le iour de deliuerance;"—"While they are waiting with eager desire for the day of deliverance."

tamination from the many pollutions with which the country[1] was overrun. Now this is no less applicable to us, than to the ancient Levites, for if so much purity is required on the part of the *keepers of the vessels*, how much more in the *vessels* themselves![2] Now all our members are *vessels*, set apart for the spiritual worship of God; we are also a *royal priesthood*. (1 Peter ii. 9.) Hence, as we are redeemed by the grace of God, it is befitting that we keep ourselves undefiled in respect of all uncleanness, that we may not pollute the sanctuary of God. As, however, while remaining in this world, we are nevertheless redeemed, and rescued, from the pollutions of the world, so we are not to quit life with the view of departing from all uncleanness, but must simply avoid all participation. The sum is this: "If with a true affection of the heart, we aim at the benefit of redemption, we must beware of defiling ourselves by any contamination from its pollutions."

18. *I will be a Father unto you.* This promise does not occur in one passage merely, but is repeated in various instances. Paul has added it with this view, that a recognition of the great honour to which God has exalted us, might be a motive to stir us up to a more ardent desire for holiness. For when God has restored his Church which he has gathered from profane nations, their redemption is attended with this fruit, that believers are seen to be his *sons and daughters*. It is no common honour that we are reckoned among the sons of God: it belongs to us in our turn to take care, that we do not show ourselves to be degenerate children to him. For what injury we do to God, if while we call him father, we defile ourselves with abominations of idols! Hence, the thought of the high distinction to which he has elevated us, ought to whet our desire for holiness and purity.

[1] "Où ils estoyent;"—"Where they were."

[2] *Diodati*, in his Annotations, explains the expression *ye that bear the vessels of the Lord*, (Isaiah lii. 11,) to mean—"You sacred officers, to whom only it belongeth to carry the vessels and ornaments of the temple; and thereby are spiritually meant all believers, whereof every one beareth a vessel sacred to the Lord, viz., himself."—*Ed.*

CHAPTER VII.

1. *These promises, therefore.* God, it is true, anticipates us in his promises by his pure favour; but when he has, of his own accord, conferred upon us his favour, he immediately afterwards requires from us gratitude in return. Thus what he said to Abraham, *I am thy God,* (Gen. xvii. 7,) was an offer of his undeserved goodness, yet he at the same time added what he required from him—*Walk before me, and be thou perfect.* As, however, this second clause is not always expressed, Paul instructs us that in all the promises this condition is implied,[1] that they must be incitements to us to promote the glory of God. For from what does he deduce an argument to stimulate us? It is from this, that God confers upon us such a distinguished honour. Such, then, is the nature of the promises, that they call us to sanctification, as if God had interposed by an implied agreement. We know, too, what the Scripture teaches in various passages in reference to the design of redemption, and the same thing must be viewed as applying to every token of his favour.

From all filthiness of flesh and spirit. Having already shown, that we are called to purity,[2] he now adds, that it ought to be seen in the body, as well as in the soul; for that the term *flesh* is taken here to mean the *body,* and the term *spirit* to mean the *soul,* is manifest from this, that if the term *spirit* meant the grace of regeneration, Paul's statement in reference to the pollution of the spirit would be absurd. He would have us, therefore, pure from defilements, not merely *inward,* such as have God alone as their witness; but also *outward,* such as fall under the observation of men. "Let us not merely have chaste consciences in the sight of God. We must also consecrāte to him our whole body and all its members, that no impurity may be seen in any part of us."[3]

[1] "Ceste condition est tacitement attachee a toutes les promesses;"—"This condition is tacitly appended to all the promises."

[2] "Appelez à purete et sainctete;"—"Called to purity and holiness."

[3] "Afin qu'il n'apparoisse en nul endroit de nous ancune macule ou

Now if we consider what is the point that he handles, we shall readily perceive, that those act with excessive impudence,[1] who excuse outward idolatry on I know not what pretexts.[2] For as inward impiety, and superstition, of whatever kind, is a defilement of the spirit, what will they understand by defilement of the flesh, but an outward profession of impiety, whether it be pretended, or uttered from the heart? They boast of a pure conscience; that, indeed, is on false grounds, but granting them what they falsely boast of, they have only the half of what Paul requires from believers. Hence they have no ground to think, that they have given satisfaction to God by that half; for let a person show any appearance of idolatry at all, or any indication of it, or take part in wicked or superstitious rites, even though he were—what he cannot be—perfectly upright in his own mind, he would, nevertheless, not be exempt from the guilt of polluting his body.

Perfecting holiness. As the verb ἐπιτελεῖν in Greek sometimes means, to perfect, and sometimes to perform sacred rites,[3] it is elegantly made use of here by Paul in the former signification, which is the more frequent one—in such a way, however, as to allude to sanctification, of which he is now treating. For while it denotes perfection, it seems to have been intentionally transferred to sacred offices, because there ought to be nothing defective in the service of God, but everything complete. Hence, in order that you may sanctify yourself to God aright, you must dedicate both body and soul entirely to him.

In the fear of God. For if the *fear of God* influences us, we will not be so much disposed to indulge ourselves, nor

souillure;"—"That there may not appear in any part of us any spot or filth."

[1] "Combien sont impudens et deshontez;"—"How impudent they are and unabashed."

[2] CALVIN manifestly refers here, as in a variety of other instances, to the temporizing conduct of the *Nicodemites*. See CALVIN on the Corinthians, vol. i. pp. 286, 384.—*Ed.*

[3] It is employed by Herodotus in the sense of *perfecting* or *completing*, (see Herod. I. 51,) while in various instances it is made use of by him to mean—discharging a religious service—in connection with θεσπισίας, (*ceremonies*,) εὐχωλας, (*vows*,) and θυσίας, (*sacrifices*.) See Herod. II. 37, 63, iv. 26.—*Ed.*

will there be a bursting forth of that audacity of wantonness, which showed itself among the Corinthians. For how does it happen, that many delight themselves so much in outward idolatry, and haughtily defend so gross a vice, unless it be, that they think that they mock God with impunity? If the fear of God had dominion over them, they would immediately, on the first moment, leave off all cavils, without requiring to be constrained to it by any disputations.

2. Receive us: we have wronged no man, we have corrupted no man, we have defrauded no man.

3. I speak not *this* to condemn *you:* for I have said before, that ye are in our hearts to die and live with *you.*

4. Great *is* my boldness of speech toward you, great *is* my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.

5. For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears.

6. Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus;

7. And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

2. Capaces estote nostri: nemini fecimus iniuriam, neminem corrupimus, neminem fraudavimus.

3. Non [hoc] ad condemnationem vestri dico: siquidem iam ante dixi vobis, quod in cordibus nostris sitis ad commoriendum et convivendum.

4. Multa mihi fiducia erga vos, multa mihi gloriatio de vobis: impletus sum consolatione supra modum, exundo gaudio in omni tribulatione nostra.

5. Etenim quum venissemus in Macedoniam, nullam relaxationem habuit caro nostra, sed in omnibus fuimus afflicti: foris pugnæ, intus timores.

6. Sed qui consolatur humiles, consolatus est nos Deus in adventu Titi.

7. Neque solum in adventu eius, sed in consolatione quam acceperat de vobis, annuntians nobis vestrum desiderium, vestras lacrimas, vestrum studium pro me: ita ut magis gauderem.

2. *Make room for us.* Again he returns from a statement of doctrine to treat of what more especially concerns himself, but simply with this intention—that he may not lose his pains in admonishing the Corinthians. Nay more, he closes the preceding admonition with the same statement, which he had made use of by way of preface. For what is meant by the expression—*Receive us,* or *Make room for us?* It is equivalent to, *Be ye enlarged,* (2 Cor. vi. 13;) that is, "Do not allow corrupt affections, or unfavourable apprehensions, to prevent this doctrine from making its way into

your minds, and obtaining a place within you. For as I lay myself out for your salvation with a fatherly zeal, it were unseemly that you should turn a deaf ear[1] upon me."[2]

We have done injury to no man. He declares that there is no reason why they should have their minds alienated,[3] inasmuch as he had not given them occasion of offence in any thing. Now he mentions *three* kinds of offences, as to which he declares himself to be guiltless. The *first* is, manifest hurt or injury. The *second* is, the corruption that springs from false doctrine. The *third* is, defrauding or cheating in worldly goods. These are *three* things by which, for the most part, pastors[4] are wont to alienate the minds of the people from them—when they conduct themselves in an overbearing manner, and, making their authority their pretext, break forth into tyrannical cruelty or unreasonableness,—or when they draw aside from the right path those to whom they ought to have been guides, and infect them with the corruption of false doctrine,—or when they manifest an insatiable covetousness, by eagerly desiring what belongs to another. Should any one wish to have it in shorter compass—the *first* is, fierceness and an abuse of power by excessive insolence:[5] the *second*, unfaithfulness in teaching: the *third*, avarice.

3. *I say not this to condemn you.* As the foregoing apology was a sort of expostulation, and we can scarcely avoid reproaching when we expostulate, he softens on this account what he had said. "I clear myself," says he, "in such a way as to be desirous to avoid, what would tend to your dishonour." The Corinthians, it is true, were unkind, and they

[1] "Indignum esset me surdis fabulam canere;"—"It were unseemly that I should be like one that tells a story to the deaf." A similar expression is made use of by Horace, (Ep. 2, 1, 200,)—"Scriptores autem narrare putaret asello fabellam surdo;"—"But he would think that the writers were telling a story to a deaf ass."—*Ed.*

[2] "Que ie perdisse mon temps en vous admonestant;"—"That I should lose my time in admonishing you."

[3] "De luy ou de sa doctrine;"—"From him or from his doctrine."

[4] "Les ministres et pasteurs;"—"Ministers and pastors."

[5] "Quand on est arrogant, et on abuse de la puissance en se desbordant et vsurpant plus qu'il ne faut;"—"When one is presumptuous, and abuses his power by going beyond bounds and assuming more than he ought."

deserved that, on Paul's being acquitted from blame, *they* should be substituted in his place as the guilty party; nay more, that they should be held guilty in two respects—in respect of ingratitude, and on the ground of their having calumniated the innocent. Such, however, is the Apostle's moderation, that he refrains from recrimination, contenting himself with standing simply on the defensive.

For I have before said. Those that love do not assail;[1] nay more, if any fault has been committed, they either cover it over by taking no notice of it, or soften it by kindness. For a disposition to reproach is a sign of hatred. Hence Paul, with the view of showing that he has no inclination to distress the Corinthians, declares his affection towards them. At the same time, he undoubtedly in a manner *condemns* them, while he says that he does not do so. As, however, there is a great difference between gall and vinegar, so there is also between that condemnation, by which we harass a man in a spirit of hatred, with the view of blasting him with infamy, and, on the other hand, that, by which we endeavour to bring back an offender into the right way, that, along with safety, he may in addition to this regain his honours unimpaired.

Ye are in our hearts—that is, "I carry you about with me inclosed in my heart." *To die and live with you*—that is, "So that no change can loosen our attachment, for I am prepared not merely to *live with you*, but also to be associated with you in death, if necessary, and to endure anything rather than renounce your friendship." Mark well, in what manner all pastors[2] ought to be affected.

4. *Great is my boldness.* Now, as if he had obtained the enlargement of heart that he had desired on the part of the Corinthians, he leaves off complaining, and pours out his heart with cheerfulness. "What need is there that I should expend so much labour upon a matter already accomplished? For I think I have already what I asked. For the things

[1] "Ceux qui aiment vn autre, ne prenent point plaisir a le poursuyure et picquer;"—"Those who love another take no pleasure in pursuing and stinging him."

[2] "Pasteurs et ministres;"—"Pastors and ministers."

that Titus has reported to me respecting you are not merely sufficient for quieting my mind, but afford me also ground of glorying confidently on your account.[1] Nay more, they have effectually dispelled the grief, which many great and heavy afflictions had occasioned me." He goes on step by step, by way of climax; for *glorying* is more than being of an easy and quiet mind; and *being freed from grief occasioned by many afflictions*, is greater than either of those. Chrysostom explains this *boldness* somewhat differently, in this manner—"If I deal with you the more freely, it is on this account, that, relying on the assurance of your good will towards me, I think I may take so much liberty with you." I have stated, however, what appeared to me to be the more probable meaning—that the report given by Titus had removed the unfavourable impression, which had previously racked his mind.[2]

5. *For when we had come into Macedonia.* The heaviness of his grief tends to show, how efficacious the consolation was. "I was pressed on every side," says he, "by afflictions both internal and external. All this, however, has not prevented the joy that you have afforded me from prevailing over it,

[1] "Timothy is despatched" (by Paul) "to Corinth, and after him Titus is sent. In the mean time, 'a door is opened of the Lord' to the Apostles to preach Christ's gospel at Troas; but, strange to relate! he who panted so earnestly for such opportunities, had neither heart nor tongue to improve the present. The expected messenger from Corinth had not arrived—he had 'no rest in his spirit,' and abandoning the rich harvest which invited his labours, he wandered into Macedonia. Nor yet did he find ease: 'For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side—without were fightings; within were fears.' At last Titus arrives with tidings from Corinth. The Apostle's letter had been well received; it had produced the intended effects; a spirit of repentance had fallen upon the Church; they had applied themselves vigorously to the correction of abuses; the love which they bore to their spiritual father had revived with additional strength. 'Now! thanks be unto God, who always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place!' 'Great is my boldness of speech towards you, great is my glorying of you; I am filled with comfort, I am exceeding joyful in all our tribulation.' (2 Cor. ii. 14; vii. 4.) What a sudden change! what a wonderful transformation! Formerly we saw him like a soldier, wounded, weak, disabled, dispirited, fallen to the ground; now he is lifted up, victorious, and borne on the triumphant car."—*M'Crie's Sermons*, p. 39.—*Ed.*

[2] "La mauuaise opinion ou le souspeçon qu'il auoit d'eux, et dont il estoit tourmenté en son cœur;"—"The bad opinion or suspicion that he had of them, and with which he had been tormented in his heart."

and even overflowing."[1] When he says that he *had no rest in his flesh*, it is as if he had said—"As a man, I had no relief."[2] For he excepts spiritual consolations, by which he was in the mean time sustained. He was afflicted, therefore, not merely in body, but also in mind, so that, as a man, he experienced nothing but great bitterness of afflictions.

Without were fightings. By *fightings* he means outward assaults, with which his enemies molested him: by *fears* he means the anxieties, that he endured on account of the internal maladies of the Church, for it was not so much by personal as by public evils, that he was disquieted. What he means, then, to say is this—that there were not merely avowed enemies that were hostile to him, but that he endured, nevertheless, much distress in consequence of domestic evils. For he saw how great was the infirmity of many, nay of almost all, and in the mean time what, and how diversified, were the machinations, by which Satan attempted to throw every thing into confusion—how few were wise, how few were sincere, how few were steadfast, and how many, on the other hand, were either mere pretenders, and worthless, or ambitious, or turbulent. Amidst these difficulties, the servants of God must of necessity feel alarmed, and be racked with anxieties; and so much the more on this account—that they are constrained to bear many things silently, that they may consult the peace of the Churches. Hence he expressed himself with propriety when he said—*Without were fightings; within were fears.* For faithful pastors openly set themselves in opposition to those enemies that avowedly attack Christ's kingdom, but they are inwardly tormented, and endure secret tortures, when they see the Church afflicted

[1] CALVIN here has manifestly in his eye the singularly emphatic word made use of by Paul in the preceding verse—*ὑπερπερισσεύομαι, I am exceeding joyful.* "The word here used occurs nowhere else in the New Testament except in Rom. v. 20. It is not found in the classic writers, and is a word which Paul evidently compounded, (from *ὑπὲρ* and *περισσεύω*,) and means to *superabound over*, to superabound greatly, or exceedingly. It is a word which would be used only when the heart was full, and when it would be difficult to find words to express its conceptions. Paul's heart was full of joy, and he pours forth his feelings in the most fervid and glowing language—'I have joy which cannot be expressed.'"—*Barnes.—Ed.*

[2] "Je n'ay point eu de relasche ou soulagement;"—"I had no relief or alleviation."

with internal evils, for the exterminating of which they dare not openly sound the trumpet.[1] But although he had almost incessant conflicts, it is probable that he was at that time more severely pressed than usual. The servants of Christ, undoubtedly, have scarcely at any time exemption from *fears*, and Paul was seldom free from outward *fightings;* but as he was at that time more violently oppressed, he makes use of the plural number—*fightings* and *fears*, meaning that he required to fight in many ways, and against various enemies, and that he had at the same time many kinds of fear.

6. *Who comforteth the lowly.* This is mentioned as a reason; for he means that consolation had been offered to him, because he was borne down with evils, and almost overwhelmed, inasmuch as God is wont to *comfort the lowly*, that is, those that are cast down. Hence a most profitable doctrine may be inferred—that the more we have been afflicted, so much the greater consolation has been prepared for us by God. Hence, in the epithet here applied to God, there is a choice promise contained, as though he had said, that it is peculiarly the part of God to comfort those that are miserable and are abased to the dust.

7. *And not by his coming only.* Lest the Corinthians should object in these terms—"What is it to us if Titus has cheered you by his coming? No doubt, as you loved him, you would feel delighted to see him;" he declares, that the occasion of his joy was, that Titus had, on returning from them, communicated the most joyful intelligence. Accordingly he declares, that it was not so much the presence of one individual, as the prosperous condition of the Corinthians, that had cheered him.

Your desire. Mark, what joyful tidings were communicated to Paul respecting the Corinthians. Their *desire* originated in the circumstance, that they held Paul's doctrine in high estimation. Their *tears* were a token of respect; because, being affected with his reproof, they mourned over

[1] "Pour les quelles chasser et y remedier, ils n'osent pas sonner la trompette tout haut, comme on dit;"—"For putting down which evils, and remedying them, they dare not sound the trumpet aloud as they say."

their sins. Their *zeal* was an evidence of good will. From these *three* things he inferred that they were penitent. This afforded him full satisfaction, because he had no other intention or anxiety, than the consulting of their welfare.

So that I rejoiced the more—that is, "So that all my griefs and distresses gave way to joy." Hence we see, not merely with what fervour of mind he desired the public good of the Church, but also how mild and gentle a disposition he possessed, as being one that could suddenly bury in oblivion offences of so serious a nature. At the same time, this may rather be taken in another way, so as to be viewed in connection with what follows, and I am not sure but that this meaning would correspond better with Paul's intention. As, however, it is a matter of no great moment, I pass over it slightly.

8. For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though *it were* but for a season.

9. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

10. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

11. For, behold, this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge!

8. Quoniam etsi contristavi vos in epistola, non me pœnitet: etiamsi pœnituerit. Video enim, quod epistola illa, etsi ad tempus, vos contristavit.

9. Nunc gaudeo: non quod sitis contristati, sed quod sitis contristati in pœnitentiam, contristati enim estis secundum Deum, ita ut nulla in re damno affecti sitis ex nobis.

10. Nam quæ secundum Deum est tristitia, pœnitentiam ad salutem non pœnitendam efficit: mundi autem tristitia mortem efficit.

11. Ecce enim hoc ipsum, quod secundum Deum, contristati estis quantum produxit in vobis studium! imo defensionem, imo indignationem, imo timorem, imo desiderium, imo zelum, imo vindictam!

8. *For though I grieved you.* He now begins to apologize to the Corinthians for having handled them somewhat roughly in the former Epistle. Now we must observe, in what a variety of ways he deals with them, so that it might appear as though he sustained different characters. The reason is—that his discourse was directed to the whole of the Church. There were some there, that entertained an unfavourable view of him—there were others that held him, as he de-

served, in the highest esteem—some were doubtful: others were confident—some were docile: others were obstinate.[1] In consequence of this diversity, he required to direct his discourse now in one way, then in another, in order to suit himself to all. Now he lessens, or rather he takes away altogether any occasion of offence, on account of the severity that he had employed, on the ground of its having turned out to the promotion of their welfare. "Your welfare," says he, "is so much an object of desire to me, that I am delighted to see that I have done you good." This softening-down is admissible only when the teacher[2] has done good so far as was needed, by means of his reproofs; for if he had found, that the minds of the Corinthians still remained obstinate, and had he perceived an advantage arising from the discipline that he had attempted, he would, undoubtedly, have abated nothing from his former severity. It is to be observed, however, that he rejoices to have been an occasion of grief to those whom he loved; for he was more desirous to profit, than to please them.

But what does he mean when he adds—*though I did repent?* For if we admit, that Paul had felt dissatisfied with what he had written, there would follow an inconsistency of no slight character—that the former Epistle had been written under a rash impulse, rather than under the guidance of the Spirit. I answer, that the word *repent* is used here in a loose sense for being *grieved.* For while he made the Corinthians sad, he himself also participated in the grief, and in a manner inflicted grief at the same time upon himself. "Though I gave you pain against my inclination, and it grieved me to be under the necessity of being harsh to you, I am grieved no longer on that account, when I see that it has been of advantage to you." Let us take an instance from the case of a father; for a father feels grief in connection with his severity, when at any time he chastises his son, but approves of it, notwithstanding, because he sees that it is conducive to his son's advantage. In like manner Paul could feel no pleasure in irritating the minds of the

[1] "Obstinez et endurcis;"—"Obstinate and obdurate."
[2] "Le Docteur et Ministre;"—"The Teacher and Minister."

Corinthians; but, being conscious of the motive that influenced his conduct, he preferred duty to inclination.

For I see. The transition is abrupt; but that does not at all impair the distinctness of the sense. In the *first* place, he says, that he had fully ascertained by the effect, that the former Epistle, though for a time unwelcome, had nevertheless at length been of advantage, and *secondly*, that he rejoiced on account of that *advantage*.

9. *Not because you have been made sorry.* He means, that he feels no pleasure whatever in their sorrow—nay more, had he his choice, he would endeavour to promote equally their welfare and their joy, by the same means; but that as he could not do otherwise, their welfare was of so much importance in his view, that he rejoiced that they had been made *sorry unto repentance*. For there are instances of physicians, who are, indeed, in other respects good and faithful, but are at the same time harsh, and do not spare their patients. Paul declares, that he is not of such a disposition as to employ harsh cures, when not constrained by necessity. As, however, it had turned out well, that he had made trial of that kind of cure, he congratulates himself on his success. He makes use of a similar form of expression in chap. v. 4, *We in this tabernacle groan, being burdened, because we are desirous not to be unclothed, but clothed upon.*

10. *Sorrow according to God.*[1] In the *first* place, in order to understand what is meant by this clause—*according to God*, we must observe the contrast, for the *sorrow that is according to God* he contrasts with the *sorrow of the world*. Let us now take, also, the contrast between two kinds of joy. The *joy of the world* is, when men foolishly, and without the fear of the Lord, exult in vanity, that is, in the world, and, intoxicated with a transient felicity, look no higher than the earth. The *joy that is according to God* is, when men place all their happiness in God, and take satisfaction in His grace, and show this by contempt of the world, using earthly prosperity

[1] "Tristitia secundum Deum;"—"La tristesse qui est selon Dieu;"—"The sorrow which is according to God." "Κατὰ Θεὸν, *in such a way as God requires—with reference to his will and glory, i.e.*, as Rosenm. explains, 'arising from causes out of which he would have it arise, and producing effects such as he would approve.'"—*Bloomfield.—Ed.*

as if they used it not, and joyful in the midst of adversity. Accordingly, the *sorrow of the world* is, when men despond in consequence of earthly afflictions, and are overwhelmed with grief; while *sorrow according to God* is that which has an eye to God, while they reckon it the *one* misery—to have lost the favour of God; when, impressed with fear of His judgment, they mourn over their sins. This sorrow Paul makes the cause and origin of repentance. This is carefully to be observed, for unless the sinner be dissatisfied with himself, detest his manner of life, and be thoroughly grieved from an apprehension of sin, he will never betake himself to the Lord.[1] On the other hand, it is impossible for a man to experience a sorrow of this kind, without its giving birth to a new heart. Hence repentance takes its rise in grief, for the reason that I have mentioned—because no one can return to the right way, but the man who hates sin; but where hatred of sin is, *there* is self-dissatisfaction and grief.

There is, however, a beautiful allusion here to the term *repentance*, when he says—*not to be repented of;* for however unpleasant the thing is at first taste, it renders itself desirable by its usefulness. The epithet, it is true, might apply to the term *salvation*, equally as to that of *repentance;* but it appears to me to suit better with the term *repentance*. "We are taught by the result itself, that grief ought not to be painful to us, or distressing. In like manner, although repentance contains in it some degree of bitterness, it is spoken of as *not to be repented of*, on account of the precious and pleasant fruit which it produces."

To salvation. Paul seems to make repentance the ground of salvation. Were it so, it would follow, that we are justified by works. I answer, that we must observe what Paul here treats of, for he is not inquiring as to the ground of salvation, but simply commending repentance from the fruit which it produces, he says that it is like a way by which we arrive at salvation. Nor is it without good reason; for Christ *calls us* by way of free favour, but it is *to repentance*. (Matt. ix. 13.) God by way of free favour pardons our sins,

[1] "Ne pensons pas que iamais il se convertisse au Seigneur;"—"Let us not think that ever he will turn to the Lord."

but only when we renounce them. Nay more, God accomplishes in us at one and the same time two things: being renewed by repentance, we are delivered from the *bondage* of our sins; and, being justified by faith, we are delivered also from the *curse* of our sins. They are, therefore, inseparable fruits of grace, and, in consequence of their invariable connection, repentance may with fitness and propriety be represented as an introduction to salvation, but in this way of speaking of it, it is represented as an *effect* rather than as a *cause*. These are not refinements for the purpose of evasion, but a true and simple solution, for, while Scripture teaches us that we never obtain forgiveness of sins without repentance, it represents at the same time, in a variety of passages, the mercy of God alone as the ground of our obtaining it.

11. *What earnest desire it produced in you.* I shall not enter into any dispute as to whether the things that Paul enumerates are effects of repentance, or belong to it, or are preparatory to it, as all this is unnecessary for understanding Paul's design, for he simply proves the repentance of the Corinthians from its signs, or accompaniments. At the same time he makes *sorrow according to God* to be the source of all these things, inasmuch as they spring from it—which is assuredly the case; for when we have begun to feel self-dissatisfaction, we are afterwards stirred up to seek after the other things.

What is meant by *earnest desire*, we may understand from what is opposed to it; for so long as there is no apprehension of sin, we lie drowsy and inactive. Hence drowsiness or carelessness, or unconcern,[1] stands opposed to that *earnest desire*, that he makes mention of. Accordingly, *earnest desire* means simply an eager and active assiduity in the correcting of what is amiss, and in the amendment of life.

Yea, what clearing of yourselves. Erasmus having rendered it *satisfaction*, ignorant persons, misled by the ambiguity of the term, have applied it to popish *satisfactions*, whereas Paul employs the term ἀπολογίαν, (*defence.*) It is on this account that I have preferred to retain the word

[1] "Nonchalance, ou paresse, ou asseurance qui procede de stupidite;"—"Carelessness or indolence, or confidence arising from stupidity."

defensionem, which the Old Interpreter had made use of.[1] It is, however, to be observed, that it is a kind of *defence* that consists rather in supplication for pardon, than in extenuation of sin. As a son, who is desirous to clear himself to his father, does not enter upon a regular pleading of his cause, but by acknowledging his fault excuses himself, rather in the spirit of a suppliant, than in a tone of confidence, hypocrites, also, excuse themselves—nay more, they haughtily defend themselves, but it is rather in the way of disputing with God, than of returning to favour with him; and should any one prefer the word *excusationem*, (*excuse*,) I do not object to it; because the meaning will amount to the same thing,—that the Corinthians were prompted to clear themselves, whereas previously they cared not what Paul thought of them.

Yea, what indignation.[2] This disposition, also, is attendant on sacred sorrow—that the sinner is indignant against his vices, and even against himself, as also all that are actuated by a right zeal[3] are indignant, as often as they see that God is offended. This disposition, however, is more intense than sorrow. For the *first* step is, that evil be displeasing to us. The *second* is, that, being inflamed with anger, we press hard upon ourselves, so that our consciences may be touched to the quick. It may, however, be taken here to mean the *indignation*, with which the Corinthians had been inflamed against the sins of one or a few, whom they had previously spared. Thus they repented of their concurrence or connivance.

Fear is what arises from an apprehension of divine judgment, while the offender thinks—"Mark it well, an account must be rendered by thee, and what wilt thou advance in the presence of so great a judge?" For, alarmed by such a consideration, he begins to tremble.

As, however, the wicked themselves are sometimes touched

[1] Wiclif, (1380,) following the Vulgate, reads, *defendynge*.—*Ed.*

[2] "*Voire marrissement.* Il y a proprement au Grec, Indignation ou courroux;"—"*Yea what concern.* It is properly in the Greek, Indignation or wrath."

[3] "Qui ont vn bon et sainct zele;"—"Who have a good and holy zeal."

with an alarm of this nature, he adds *desire.* This disposition we know to be more of a voluntary nature than *fear,* for we are often afraid against our will, but we never desire but from inclination. Hence, as they had dreaded punishment on receiving Paul's admonition, so they eagerly aimed at amendment.

But what are we to understand by *zeal?* There can be no doubt that he intended a climax. Hence it means more than *desire.* Now we may understand by it, that they stirred up each other in a spirit of mutual rivalry. It is simpler, however, to understand it as meaning, that every one, with great fervour of zeal, aimed to give evidence of his repentance. Thus zeal is intensity of desire.

Yea, what revenge. What we have said as to *indignation,* must be applied also to *revenge;* for the wickedness which they had countenanced by their connivance and indulgence, they had afterwards shown themselves rigorous in avenging. They had for some time tolerated incest; but, on being admonished by Paul, they had not merely ceased to countenance him, but had been strict reprovers in chastening him, —this was the *revenge* that was meant. As, however, we ought to punish sins wherever they are,[1] and not only so, but should begin more especially with ourselves, there is something farther meant in what the Apostle says here, for he speaks of the signs of repentance. There is, among others, this more particularly—that, by punishing sins, we anticipate, in a manner, the judgment of God, as he teaches elsewhere, If we would judge ourselves, we would not be judged by the Lord. (1 Cor. xi. 31.) We are not, however, to infer from this, that mankind, by taking vengeance upon themselves, compensate to God for the punishment due to him,[2] so that they redeem themselves from his hand. The case stands thus—that, as it is the design of God by chastising us, to arouse us from our carelessness, that, being reminded of his displeasure, we may be on our guard for the future, when the sinner himself is beforehand in inflicting

[1] "En quelque personne qu'ils soyent trouuez;"—"In any person in whom they are found."

[2] "La peine qu'il leur pourroit iustement imposer;"—"The punishment which he could justly have inflicted upon them."

punishment of his own accord, the effect is, that he no longer stands in need of such an admonition from God.

But it is asked, whether the Corinthians had an eye to Paul, or to God, in this *revenge*, as well as in the *zeal*, and *desire*, and the rest.[1] I answer, that all these things are, under all circumstances, attendant upon repentance, but there is a difference in the case of an individual sinning secretly before God, or openly before the world. If a person's sin is secret, it is enough if he has this disposition in the sight of God. On the other hand, where the sin is open, there is required besides an open manifestation of repentance. Thus the Corinthians, who had sinned openly and to the great offence of the good, required to give evidence of their repentance by these tokens.

In all *things* ye have approved yourselves to be clear in this matter.

12. Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

13. Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

14. For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth.

15. And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.

16. I rejoice therefore that I have confidence in you in all *things*.

Modis omnibus comprobastis vos puros esse in negotio.

12. Itaque si scripsi vobis, non eius causa qui læserat, neque eius causa qui læsus fuerat, scripsi: sed ut palam fieret studium vestrum pro nobis apud vos, (*vel, studium nostrum in nobis erga vos,*) in conspectu Dei.

13. Idcirco consolationem accepimus ex consolatione vestri: quin uberius etiam gavisi sumus ob gaudium Titi, quod refocillatus sit eius spiritus ab omnibus vobis.

14. Quodsi quid apud illum de vobis gloriatus sum, non fuerim pudefactus: sed ut omnia in veritate loquuti sumus vobis, ita et gloriatio nostra apud Titum veritas facta est.

15. Et viscera eius maiorem in modum erga vos affecta sunt: dum memoria repetit vestram omnium obedientiam, quemadmodum cum timore et tremore exceperitis eam.

16. Gaudeo, quod vobis in omnibus confidam.

Ye have approved yourselves to be clear. The Old Interpreter reads, "Ye have shown yourselves." Erasmus renders it, "Ye have commended yourselves." I have preferred a *third* rendering, which appeared to me to suit better—that

[1] "Et autres affections yci nommees;"—"And other dispositions here mentioned."

the Corinthians showed by clear evidences, that they were in no degree participants in the crime, with which they had appeared, from their connivance, to have had some connection. What those evidences were, we have already seen. At the same time, Paul does not altogether clear them, but palliates their offence. For the undue forbearance, which they had exercised, was not altogether free from blame. He acquits them, however, from the charge of concurrence.[1] We must farther observe, that he does not acquit all of them without exception, but merely the body of the Church. For it may readily be believed, that some were concerned in it, and countenanced it; but, while all of them together were involved in disgrace, it afterwards appeared that only a few were in fault.

12. *Wherefore if I wrote.* He acts as persons are wont to do, that are desirous of a reconciliation. He wishes all past things to be buried, he does not any more reproach them, he does not reprove them for any thing, he does not expostulate as to any thing; in fine, he forgets every thing, inasmuch as he was satisfied with their simply repenting. And, certainly, this is the right way—not to press offenders farther, when they have been brought to repentance. For if we still *call their sins to remembrance*, (1 Kings xvii. 18,) it is certain that we are actuated by malevolence, rather than by pious affection, or a desire for their welfare. These things, however, are said by Paul by way of concession, for, unquestionably, he had followed up the offence that he had taken, and had felt desirous that the author of this offence should be chastised, but now he puts his foot upon what had been in some degree offensive. "I am now desirous, that whatever I have written may be looked upon as having been written with no other view, than that you might perceive your affection towards me. As to all other things, let us now leave them as they are." Others explain it in this way,—that he had not regard to one individual in particular, but consulted the common advantage of all. The former interpretation, however, is the more natural one.

[1] "Il les absout quant à ce qu'on leur pouuoit obiecter qu'ils auoyent consenti a ce mesfait;"—"He acquits them in so far as it might be alleged that they had concurred in that crime."

Your concern for us. As this reading occurs very generally in the Greek versions, I have not ventured to go so far as to erase it, though at the same time in one ancient manuscript the reading is ἡμων, (*of us,*)[1] and it appears from Chrysostom's Commentaries, that the Latin rendering[2] was more commonly received in his times even among the Greeks—*that our concern for you might become manifest to you,* that is, that it might be manifest to the Corinthians, how much concerned Paul was in regard to them. The other rendering, however, in which the greater part of the Greek manuscripts concur, is, notwithstanding, a probable one. For Paul congratulates the Corinthians on their having learned at length, through means of this test, how they stood affected towards him. "You were not yourselves aware of the attachment that you felt towards me, until you had trial of it in this matter." Others explain it as referring to the particular disposition of an individual, in this way: "That it might be manifest among you, how much respect each of you entertained for me, and that, through the occurrence of this opportunity, each of you might discover what had previously been concealed in his heart." As this is not of great moment, my readers are at liberty, so far as I am concerned, to make choice of either; but, as he adds at the same time, *in the sight of God,* I rather think that he meant this—that each of them, having made a thorough search, as if he had come into the presence of God,[3] had come to know himself better than before.

13. *We received consolation.* Paul was wholly intent upon

[1] "Some (as *Newcome* and *Wakefield*) would read, from several MSS., and Versions, Fathers, and early editions, including that of *R. Stephens,* την σπουδην υπερ ημων, (*your care for us.*) But though that produces *a sense,* yet it is one far-fetched and jejune, which does not arise naturally from the subject, and is not so agreeable to the context. The *external* authority for the reading in question is but slender; the Ed. Princ., and the great bulk of the MSS., having ημων υπερ υμων,—*our* (care) *for you.*" —*Bloomfield.*—*Ed.*

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persuading the Corinthians, that nothing was more eagerly desired by him than their advantage. Hence he says, that he had shared with them in their consolation. Now their consolation had been this—that, acknowledging their fault, they did not merely take the reproof in good part, but had received it joyfully. For the bitterness of a reproof is easily sweetened, so soon as we begin to taste the profitableness of it to us.

What he adds—that he *rejoiced more abundantly on account of the consolation of Titus*, is by way of congratulation. Titus had been overjoyed in finding them more obedient and compliant than could have been expected—nay more, in his finding a sudden change for the better. Hence we may infer, that Paul's gentleness was anything but flattery, inasmuch as he rejoiced in their joy, so as to be, at the same time, chiefly taken up with their repentance.

14. *But if I have boasted any thing to him.* He shows indirectly, how friendly a disposition he had always exercised towards the Corinthians, and with what sincerity and kindness he had judged of them; for at the very time that they seemed to be unworthy of commendation, he still promised much that was honourable on their behalf. Here truly we have a signal evidence of a rightly constituted and candid mind,—reproving to their face those that you love, and yet hoping well, and giving others good hopes respecting them. Such sincerity ought to have induced them not to take amiss any thing that proceeded from him. In the mean time, he takes this opportunity of setting before them again, in passing, his fidelity in all other matters. "You have hitherto had opportunity of knowing my candour, so that I have shown myself to be truthful, and not by any means fickle. I rejoice, therefore, that I have now also been found truthful, when boasting of you before others."

15. *His bowels more abundantly.* As the *bowels* are the seat of the affections, the term is on that account employed to denote compassion, love, and every pious affection.[1] He

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wished, however, to express emphatically the idea, that while Titus had loved the Corinthians previously, he had been, at that time, more vehemently stirred up to love them; and that, from the innermost affections of his heart. Now, by these words he insinuates Titus into the affections of the Corinthians, as it is of advantage that the servants of Christ should be loved, that they may have it in their power to do the more good. He at the same time encourages them to go on well, that they may render themselves beloved by all the good.

With fear and trembling. By these two words he sometimes expresses simply *respect*, (Eph. vi. 5,) and this perhaps would not suit ill with this passage, though I should have no objection to view the *trembling* as mentioned particularly to mean, that, being conscious of having acted amiss, they were afraid to face him. It is true that even those, that are resolute in their iniquities, tremble at the sight of the judge, but voluntary trembling, that proceeds from ingenuous shame, is a sign of repentance. Whichever exposition you may choose, this passage teaches, what is a right reception for the ministers of Christ. Assuredly, it is not sumptuous banquets, it is not splendid apparel, it is not courteous and honourable salutations, it is not the plaudits of the multitude, that gratify the upright and faithful pastor. He experiences, on the other hand, an overflowing of delight, when the doctrine of salvation is received with reverence from his mouth, when he retains the authority that belongs to him for the edification of the Church, when the people give themselves up to his direction, to be regulated by his ministry under Christ's banners. An example of this we see here in Titus. He at length, in the close, confirms again, what he had previously stated—that he had never been offended to such a degree, as altogether to distrust the Corinthians.

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CHAPTER VIII.

1. Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

2. How that in a great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality.

3. For to *their* power, (I bear record,) yea, and beyond *their* power, *they were* willing of themselves;

4. Praying us with much entreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints.

5. And *this they did,* not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God:

6. Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

7. Therefore, as ye abound in every *thing, in* faith, and utterance, and knowledge, and *in* all diligence, and *in* your love to us; *see* that ye abound in this grace also.

1. Certiores autem vos facio, fratres, de gratia Dei, quæ data est in Ecclesiis Macedoniæ;

2. Quoniam in multa probatione afflictionis exsuperavit gaudium ipsorum, et profunda illorum paupertas exundavit in divitias simplicitatis[1] eorum.

3. Nam pro viribus (testor) atque etiam supra vires fuerunt voluntarii;

4. Multa cum obtestatione rogantes nos, ut gratiam et societatem ministerii susciperemus in sanctos.

5. Ac non quatenus sperabamus: sed se ipsos dediderunt, primum Domino, deinde et nobis per voluntatem Dei:

6. Ut adhortaremur Titum, ut quemadmodum ante cœpisset, ita et consummaret erga vos hanc quoque gratiam.

7. Verum quemadmodum ubique abundatis fide, et scientia, et omni diligentia, et ea, quæ ex vobis erga nos est, caritate: facite, ut in hac quoque beneficentia abundetis.

As, in the event of the Corinthians retaining any feeling of offence, occasioned by the severity of the preceding Epistle, *that* might stand in the way of Paul's authority having influence over them, he has hitherto made it his endeavour to conciliate their affections. Now, after clearing away all occasion of offence, and regaining favour for his ministry, he recommends to them the brethren at Jerusalem, that they may furnish help to their necessities. He could not, with any great advantage, have attempted this in the commencement of the Epistle. Hence, he has prudently deferred it, until he has prepared their minds for it. Accordingly, he takes up the whole of this chapter, and the next, in exhorting the Corinthians to be active and diligent in collecting alms to be taken to Jerusalem for relieving the in-

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Your concern for us. As this reading occurs very generally in the Greek versions, I have not ventured to go so far as to erase it, though at the same time in one ancient manuscript the reading is ἡμῶν, (*of us,*)[1] and it appears from Chrysostom's Commentaries, that the Latin rendering[2] was more commonly received in his times even among the Greeks—*that our concern for you might become manifest to you,* that is, that it might be manifest to the Corinthians, how much concerned Paul was in regard to them. The other rendering, however, in which the greater part of the Greek manuscripts concur, is, notwithstanding, a probable one. For Paul congratulates the Corinthians on their having learned at length, through means of this test, how they stood affected towards him. "You were not yourselves aware of the attachment that you felt towards me, until you had trial of it in this matter." Others explain it as referring to the particular disposition of an individual, in this way: "That it might be manifest among you, how much respect each of you entertained for me, and that, through the occurrence of this opportunity, each of you might discover what had previously been concealed in his heart." As this is not of great moment, my readers are at liberty, so far as I am concerned, to make choice of either; but, as he adds at the same time, *in the sight of God,* I rather think that he meant this—that each of them, having made a thorough search, as if he had come into the presence of God,[3] had come to know himself better than before.

13. *We received consolation.* Paul was wholly intent upon

[1] "Some (as *Newcome* and *Wakefield*) would read, from several MSS., and Versions, Fathers, and early editions, including that of *R. Stephens,* τὴν σπουδὴν ὑπὲρ ἡμῶν, (*your care for us.*) But though that produces a sense, yet it is one far-fetched and jejune, which does not arise naturally from the subject, and is not so agreeable to the context. The *external* authority for the reading in question is but slender; the Ed. Princ., and the great bulk of the MSS., having ἡμῶν ὑπὲρ ὑμῶν,—*our* (care) *for you.*" —*Bloomfield.*—*Ed.*

[2] The rendering of the Vulgate is as follows: "Solicitudinem nostram quam habemus pro vobis;"—"Our anxiety which we have for you." Wiclif, (1380,) following, as usual, the Vulgate, renders it thus: "Our busynesse which we haw for you bifor God."—*Ed.*

[3] "Ne plus ne moins que s'il eust este deuant Dieu;"—"Neither more nor less than if he had been in the presence of God"

persuading the Corinthians, that nothing was more eagerly desired by him than their advantage. Hence he says, that he had shared with them in their consolation. Now their consolation had been this—that, acknowledging their fault, they did not merely take the reproof in good part, but had received it joyfully. For the bitterness of a reproof is easily sweetened, so soon as we begin to taste the profitableness of it to us.

What he adds—that he *rejoiced more abundantly on account of the consolation of Titus*, is by way of congratulation. Titus had been overjoyed in finding them more obedient and compliant than could have been expected—nay more, in his finding a sudden change for the better. Hence we may infer, that Paul's gentleness was anything but flattery, inasmuch as he rejoiced in their joy, so as to be, at the same time, chiefly taken up with their repentance.

14. *But if I have boasted any thing to him.* He shows indirectly, how friendly a disposition he had always exercised towards the Corinthians, and with what sincerity and kindness he had judged of them; for at the very time that they seemed to be unworthy of commendation, he still promised much that was honourable on their behalf. Here truly we have a signal evidence of a rightly constituted and candid mind,—reproving to their face those that you love, and yet hoping well, and giving others good hopes respecting them. Such sincerity ought to have induced them not to take amiss any thing that proceeded from him. In the mean time, he takes this opportunity of setting before them again, in passing, his fidelity in all other matters. "You have hitherto had opportunity of knowing my candour, so that I have shown myself to be truthful, and not by any means fickle. I rejoice, therefore, that I have now also been found truthful, when boasting of you before others."

15. *His bowels more abundantly.* As the *bowels* are the seat of the affections, the term is on that account employed to denote compassion, love, and every pious affection.[1] He

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As, in the event of the Corinthians retaining any feeling of offence, occasioned by the severity of the preceding Epistle, *that* might stand in the way of Paul's authority having influence over them, he has hitherto made it his endeavour to conciliate their affections. Now, after clearing away all occasion of offence, and regaining favour for his ministry, he recommends to them the brethren at Jerusalem, that they may furnish help to their necessities. He could not, with any great advantage, have attempted this in the commencement of the Epistle. Hence, he has prudently deferred it, until he has prepared their minds for it. Accordingly, he takes up the whole of this chapter, and the next, in exhorting the Corinthians to be active and diligent in collecting alms to be taken to Jerusalem for relieving the in-

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digence of the brethren. For they were afflicted with a great famine, so that they could scarcely support life, without being aided by other churches. The Apostles had intrusted Paul with this matter, (Gal. ii. 10,) and he had promised to concern himself in reference to it, and he had already done so in part, as we have seen in the former Epistle.[1] Now, however, he presses them still farther.

1. *I make known to you.* He commends the Macedonians, but it is with the design of stimulating the Corinthians by their example, although he does not expressly say so; for the former had no need of commendation, but the latter had need of a stimulus. And that he may stir up the Corinthians the more to emulation, he ascribes it to the *grace of God* that the Macedonians had been so forward to give help to their brethren. For although it is acknowledged by all, that it is a commendable virtue to give help to the needy, they, nevertheless, do not reckon it to be a gain, nor do they look upon it as the *grace of God.* Nay rather, they reckon, that it is so much of what was theirs taken from them, and lost. Paul, on the other hand, declares, that we ought to ascribe it to the grace of God, when we afford aid to our brethren, and that it ought to be desired by us as a privilege of no ordinary kind.

He makes mention, however, of a twofold favour, that had been conferred upon the Macedonians. The *first* is, that they had endured afflictions with composure and cheerfulness. The *second* is, that from their slender means, equally as though they had possessed abundance,[2] they had taken something—to be laid out upon their brethren. Each of these things, Paul affirms with good reason, is a work of the Lord, for all quickly fail, that are not upheld by the Spirit of God, who is the Author of all consolation, and distrust clings to us, deeply rooted, which keeps us back from all offices of love, until it is subdued by the grace of the same Spirit.

2. *In much trial*—In other words, while they were tried with adversity, they, nevertheless, did not cease to rejoice

[1] See CALVIN on the Corinthians, vol. i. pp. 67-70.

[2] " D'aussi bon cœur qu'ils eussent este bien riches;"—" As heartily as if they had been very rich."

in the Lord: nay, this disposition rose so high, as to swallow up sorrow; for the minds of the Macedonians, which must otherwise have been straitened, required to be set free from their restraints, that they might liberally[1] furnish aid to the brethren.

By the term *joy* he means that spiritual consolation by which believers are sustained under their afflictions; for the wicked either delude themselves with empty consolations, by avoiding a perception of the evil, and drawing off the mind to rambling thoughts, or else they wholly give way to grief, and allow themselves to be overwhelmed with it. Believers, on the other hand, seek occasions of *joy* in the affliction itself, as we see in the 8th chapter of the Romans.[2]

And their deep poverty. Here we have a metaphor taken from exhausted vessels, as though he had said, that the Macedonians had been emptied, so that they had now reached the bottom. He says, that even in such straits they had abounded in liberality, and had been rich, so as to have enough—not merely for their own use, but also for giving assistance to others. Mark the way, in which we shall always be liberal even in the most straitened poverty—if by liberality of mind we make up for what is deficient in our coffers.

Liberality is opposed to niggardliness, as in Rom. xii. 8, where Paul requires this on the part of deacons. For what makes us more close-handed than we ought to be is—when we look too carefully, and too far forward, in contemplating the dangers that may occur—when we are excessively cautious and careful—when we calculate too narrowly what we will require during our whole life, or, in fine, how much we lose when the smallest portion is taken away. The man,

[1] "Franchement et d'vne affection liberale;"—"Cheerfully, and with a liberal spirit."

[2] CALVIN refers, it is probable, more particularly to Paul's statement in Rom. viii. 28, *And we know that all things shall work together for good*, &c.; in commenting upon which passage, our author observes: "Ex supradictis nunc concludit, tantum abesse, quin salutem nostram remorentur hujus vitæ ærumnæ, ut sint potius eius adminicula;"—"From what has been said previously, he now draws this conclusion, that the distresses of this life are so far from being hinderances to our salvation, that they are rather helps to it."—*Ed.*

He nowhere binds us to circumstances of times, or persons, but calls us to take the rule of love as our guide.

At the same time, Paul does not here look to what is lawful for him, or unlawful, but says, that he does not *command* as if he reckoned that they required to be constrained by *command* and requirement, as though they refused to do their duty, unless shut up to it by necessity. He assigns, on the other hand, two reasons why he, notwithstanding, stirs them up to duty. 1*st*, Because the concern felt by him for the saints compels him to do so; and, 2*dly*, Because he is desirous, that the love of the Corinthians should be made known to all. For I do not understand Paul to have been desirous to be assured of their love, (as to which he had already declared himself to be perfectly persuaded,)[1] but he rather wished that all should have evidence of it. At the same time, the first clause in reference to the anxiety of others, admits of two meanings—either that he felt an anxiety as to the individuals, which did not allow him to be inactive, or that, yielding to the entreaties of others, who had the matter at heart, he spoke not so much from his own feeling, as at the suggestion of others.

9. *For ye know the grace.* Having made mention of love, he adduces Christ as an all perfect and singular pattern of it. "Though he was rich," says he, "he resigned the possession of all blessings, that he might enrich us by his poverty." He does not afterwards state for what purpose he makes mention of this, but leaves it to be considered by them; for no one can but perceive, that we are by this example stirred up to beneficence, that we may not spare ourselves, when help is to be afforded to our brethren.

Christ *was rich*, because he was God, under whose power and authority all things are; and farther, even in our human nature, which he put on, as the Apostle bears witness, (Heb. i. 2; ii. 8,) he was the *heir of all things*, inasmuch as he was placed by his Father over all creatures, and all things were placed under his feet. He nevertheless *became poor*, because he refrained from possessing, and thus he gave up his right for a time. We see, what destitution and penury as to all

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comparison formerly made between the less and the greater.[1] "If the Macedonians, without needing to be besought, press forward of their own accord, nay more, anticipate others by using entreaties, how shameful a thing is it for the Corinthians to be inactive, more especially after being admonished! If the Macedonians lead the way before all, how shameful a thing is it for the Corinthians not, at least, to imitate their example! But what are we to think, when, not satisfied with *beseeching*, they added to their requests *earnest entreaty*, and much of it too?" Now from this it appears, that they had *besought*, not as a mere form, but in good earnest.

That the favour and the fellowship. The term *favour* he has made use of, for the purpose of recommending alms, though at the same time the word may be explained in different ways. This interpretation, however, appears to me to be the more simple one; because, as our heavenly Father freely bestows upon us all things, so we ought to be imitators of his unmerited kindness in doing good, (Matt. v. 45); or at least, because, in laying out our resources, we are simply the dispensers of his *favour*. The *fellowship of this ministry* consisted in his being a helper to the Macedonians in this *ministry*. They contributed of their own, that it might be *administered* to the saints. They wished, that Paul would take the charge of collecting it.

5. *And not as.* He expected from them an ordinary degree of willingness, such as any Christian should manifest; but they went beyond his expectation, inasmuch as they not only had their worldly substance in readiness, but were prepared to devote even *themselves*. *They gave themselves*, says he, *first to God, then to us.*

It may be asked, whether their giving themselves to God, and to Paul, were two different things. It is quite a common thing, that when God charges or commands through means of any one, he associates the person whom he employs as his minister, both in authority to enjoin, and

tude;"—"The desire and solicitation of all by their diligence and promptitude."

[1] See p. 286.

in the obedience that is rendered. *It seemed good to the Holy Spirit, and to us;* say the Apostles, (Acts xv. 28,) while at the same time they merely, as instruments, declared what had been revealed and enjoined by the Spirit. Again, *The people believed the Lord and his servant Moses,* (Exod. xiv. 31,) while at the same time Moses had nothing apart from God. This, too, is what is meant by the clause that follows—*by the will of God.* For, as they were obedient to God, who had committed themselves to his ministry, to be regulated by his counsel, they were influenced by this consideration in listening to Paul, as speaking from God's mouth.

6. *That we should exhort Titus.* Now this is an exhortation that is of greater force, when they learn that they are expressly summoned to duty.[1] Nor was it offensive to the Macedonians, that he was desirous to have the Corinthians as partners in beneficence. In the mean time an apology is made for Titus, that the Corinthians may not think that he pressed too hard upon them, as if he had not confidence in their good disposition. For he did that, from having been entreated, and it was rather in the name of the Macedonians, than in his own.

7. *But as.* He had already been very careful to avoid giving offence, inasmuch as he said, that Titus had entreated them, not so much from his own inclination, as in consideration of the charge given him by the Macedonians. Now, however, he goes a step farther, by admonishing them, that they must not even wait for the message of the Macedonians being communicated to them; and that too, by commending their other virtues. "You ought not merely to associate yourselves as partners with the Macedonians, who require that; but surpass them in this respect, too, as you do in others."

He makes a distinction between *utterance* and *faith,* because it is impossible that any one should have *faith,* and that, too, in an eminent degree, without being at the same time much exercised in the word of God. *Knowledge* I un-

[1] "Quand ils oyent qu'on les somme nommeement et presentement de faire leur droit;"—"When they hear that they summon them expressly and presently to do their duty."

derstand to mean, *practice* and *skill*, or *prudence*. He makes mention of their *love* to himself, that he may encourage them also from regard to himself personally, and in the mean time he gives up, with a view to the public advantage of the brethren, the personal affection with which they regarded him.[1] Now in this way he lays a restraint upon himself in everything, that he may not seem to accuse them when exhorting them.

8. I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

10. And herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

11. Now therefore perform the doing *of it;* that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have.

12. For if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.

8. Non secundum imperium loquor, sed per aliorum sollicitudinem, et vestræ dilectionis sinceritatem approbans.

9. Nostis enim gratiam Domini nostri Iesu Christi, quod propter vos pauper factus sit, quum esset dives: ut vos illius paupertate ditesceretis.

10. Et consilium in hoc do: nam hoc vobis conducit: qui quidem non solum facere, verum etiam velle cœpistis anno superiore.

11. Nunc autem etiam *illud quod* facere cœpistis, perficite: ut quemadmodum voluntas prompta fuit, ita et perficiatis ex eo quod suppetit.

12. Etenim si iam adest animi promptitudo, ea iuxta id quod quisque possidet, accepta est: non iuxta id quod non possidet.

8. *I speak not according to commandment.* Again he qualifies his exhortation, by declaring that he did not at all intend to compel them, as if he were imposing any necessity upon them, for that is to *speak according to commandment*, when we enjoin any thing definite, and peremptorily require that it shall be done. Should any one ask—"Was it not lawful for him to prescribe what he had by commandment of the Lord?" The answer is easy—that God, it is true, everywhere charges us to help the necessities of our brethren, but he nowhere specifies the sum;[2] that, after making a calculation, we might divide between ourselves and the poor.

[1] "De laquelle les Corinthiens l'aimoyent et ses compagnons;"—"With which the Corinthians loved him and his associates."

[2] "Combien nous leur deuons donner;"—"How much we ought to give them."

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things awaited him immediately on his coming from his mother's womb. We hear what he says himself, (Luke ix. 58,) *The foxes have holes, and the birds of the air have nests: the Son of man hath not where to lay his head.* Hence he has consecrated poverty in his own person, that believers may no longer regard it with horror. By his *poverty* he has *enriched* us all for this purpose—that we may not feel it hard to take from our abundance what we may lay out upon our brethren.

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wished, however, to express emphatically the idea, that while Titus had loved the Corinthians previously, he had been, at that time, more vehemently stirred up to love them; and that, from the innermost affections of his heart. Now, by these words he insinuates Titus into the affections of the Corinthians, as it is of advantage that the servants of Christ should be loved, that they may have it in their power to do the more good. He at the same time encourages them to go on well, that they may render themselves beloved by all the good.

With fear and trembling. By these two words he sometimes expresses simply *respect*, (Eph. vi. 5,) and this perhaps would not suit ill with this passage, though I should have no objection to view the *trembling* as mentioned particularly to mean, that, being conscious of having acted amiss, they were afraid to face him. It is true that even those, that are resolute in their iniquities, tremble at the sight of the judge, but voluntary trembling, that proceeds from ingenuous shame, is a sign of repentance. Whichever exposition you may choose, this passage teaches, what is a right reception for the ministers of Christ. Assuredly, it is not sumptuous banquets, it is not splendid apparel, it is not courteous and honourable salutations, it is not the plaudits of the multitude, that gratify the upright and faithful pastor. He experiences, on the other hand, an overflowing of delight, when the doctrine of salvation is received with reverence from his mouth, when he retains the authority that belongs to him for the edification of the Church, when the people give themselves up to his direction, to be regulated by his ministry under Christ's banners. An example of this we see here in Titus. He at length, in the close, confirms again, what he had previously stated—that he had never been offended to such a degree, as altogether to distrust the Corinthians.

liver. It is applied by Greek writers to denote those parts of victims which were eaten during or after the sacrifice. Hence it is applied to the *heart*, as the seat of the emotions and passions; and especially the tender affections—compassion, pity, love, &c. Our word *bowels* is applied usually to the *lower* viscera, and by no means expresses the idea of the word which is used in Greek."—*Ed.*

CHAPTER VIII.

1. Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

2. How that in a great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality.

3. For to *their* power, (I bear record,) yea, and beyond *their* power, *they were* willing of themselves;

4. Praying us with much entreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints.

5. And *this they did,* not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God:

6. Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

7. Therefore, as ye abound in every *thing, in* faith, and utterance, and knowledge, and *in* all diligence, and *in* your love to us; *see* that ye abound in this grace also.

1. Certiores autem vos facio, fratres, de gratia Dei, quæ data est in Ecclesiis Macedoniæ;

2. Quoniam in multa probatione afflictionis exsuperavit gaudium ipsorum, et profunda illorum paupertas exundavit in divitias simplicitatis[1] eorum.

3. Nam pro viribus (testor) atque etiam supra vires fuerunt voluntarii;

4. Multa cum obtestatione rogantes nos, ut gratiam et societatem ministerii susciperemus in sanctos.

5. Ac non quatenus sperabamus: sed se ipsos dediderunt, primum Domino, deinde et nobis per voluntatem Dei:

6. Ut adhortaremur Titum, ut quemadmodum ante cœpisset, ita et consummaret erga vos hanc quoque gratiam.

7. Verum quemadmodum ubique abundatis fide, et scientia, et omni diligentia, et ea, quæ ex vobis erga nos est, caritate: facite, ut in hac quoque beneficentia abundetis.

As, in the event of the Corinthians retaining any feeling of offence, occasioned by the severity of the preceding Epistle, *that* might stand in the way of Paul's authority having influence over them, he has hitherto made it his endeavour to conciliate their affections. Now, after clearing away all occasion of offence, and regaining favour for his ministry, he recommends to them the brethren at Jerusalem, that they may furnish help to their necessities. He could not, with any great advantage, have attempted this in the commencement of the Epistle. Hence, he has prudently deferred it, until he has prepared their minds for it. Accordingly, he takes up the whole of this chapter, and the next, in exhorting the Corinthians to be active and diligent in collecting alms to be taken to Jerusalem for relieving the in-

[1] "Simplicite ou promptitude;"—"Simplicity or promptitude."

digence of the brethren. For they were afflicted with a great famine, so that they could scarcely support life, without being aided by other churches. The Apostles had intrusted Paul with this matter, (Gal. ii. 10,) and he had promised to concern himself in reference to it, and he had already done so in part, as we have seen in the former Epistle.[1] Now, however, he presses them still farther.

1. *I make known to you.* He commends the Macedonians, but it is with the design of stimulating the Corinthians by their example, although he does not expressly say so; for the former had no need of commendation, but the latter had need of a stimulus. And that he may stir up the Corinthians the more to emulation, he ascribes it to the *grace of God* that the Macedonians had been so forward to give help to their brethren. For although it is acknowledged by all, that it is a commendable virtue to give help to the needy, they, nevertheless, do not reckon it to be a gain, nor do they look upon it as the *grace of God.* Nay rather, they reckon, that it is so much of what was theirs taken from them, and lost. Paul, on the other hand, declares, that we ought to ascribe it to the grace of God, when we afford aid to our brethren, and that it ought to be desired by us as a privilege of no ordinary kind.

He makes mention, however, of a twofold favour, that had been conferred upon the Macedonians. The *first* is, that they had endured afflictions with composure and cheerfulness. The *second* is, that from their slender means, equally as though they had possessed abundance,[2] they had taken something—to be laid out upon their brethren. Each of these things, Paul affirms with good reason, is a work of the Lord, for all quickly fail, that are not upheld by the Spirit of God, who is the Author of all consolation, and distrust clings to us, deeply rooted, which keeps us back from all offices of love, until it is subdued by the grace of the same Spirit.

2. *In much trial*—In other words, while they were tried with adversity, they, nevertheless, did not cease to rejoice

[1] See CALVIN on the Corinthians, vol. i. pp. 67-70.

[2] "D'aussi bon cœur qu'ils eussent este bien riches;"—"As heartily as if they had been very rich."

in the Lord: nay, this disposition rose so high, as to swallow up sorrow; for the minds of the Macedonians, which must otherwise have been straitened, required to be set free from their restraints, that they might liberally[1] furnish aid to the brethren.

By the term *joy* he means that spiritual consolation by which believers are sustained under their afflictions; for the wicked either delude themselves with empty consolations, by avoiding a perception of the evil, and drawing off the mind to rambling thoughts, or else they wholly give way to grief, and allow themselves to be overwhelmed with it. Believers, on the other hand, seek occasions of *joy* in the affliction itself, as we see in the 8th chapter of the Romans.[2]

And their deep poverty. Here we have a metaphor taken from exhausted vessels, as though he had said, that the Macedonians had been emptied, so that they had now reached the bottom. He says, that even in such straits they had abounded in liberality, and had been rich, so as to have enough—not merely for their own use, but also for giving assistance to others. Mark the way, in which we shall always be liberal even in the most straitened poverty—if by liberality of mind we make up for what is deficient in our coffers.

Liberality is opposed to niggardliness, as in Rom. xii. 8, where Paul requires this on the part of deacons. For what makes us more close-handed than we ought to be is—when we look too carefully, and too far forward, in contemplating the dangers that may occur—when we are excessively cautious and careful—when we calculate too narrowly what we will require during our whole life, or, in fine, how much we lose when the smallest portion is taken away. The man,

[1] "Franchement et d'vne affection liberale;"—"Cheerfully, and with a liberal spirit."

[2] CALVIN refers, it is probable, more particularly to Paul's statement in Rom. viii. 28, *And we know that all things shall work together for good*, &c.; in commenting upon which passage, our author observes: "Ex supradictis nunc concludit, tantum abesse, quin salutem nostram remorentur hujus vitæ ærumnæ, ut sint potius eius adminicula;"—"From what has been said previously, he now draws this conclusion, that the distresses of this life are so far from being hinderances to our salvation, that they are rather helps to it."—*Ed.*

that depends upon the blessing of the Lord, has his mind set free from these trammels, and has, at the same time, his hands opened for beneficence. Let us now draw an argument from the less to the greater. "Slender means, nay poverty, did not prevent the Macedonians from doing good to their brethren: What excuse, then, will the Corinthians have, if they keep back, while opulent and affluent in comparison of them?"

3. *To their power, and even beyond their power.* When he says that they were *willing of themselves*, he means that they were, of their own accord, so well prepared for the duty, that they needed no exhortation. It was a great thing—to strive up to the measure of their ability; and hence, to exert themselves *beyond* their ability, showed a rare, and truly admirable excellence.[1] Now he speaks according to the common custom of men, for the common rule of doing good is that which Solomon prescribes, (Prov. v. 15)—to *drink water out of our own fountains, and let the rivulets go past, that they may flow onwards to others.*[2] The Macedonians, on the other hand, making no account of themselves, and almost losing sight of themselves, concerned themselves rather as to providing for others.[3] In fine, those that are in straitened circumstances are willing beyond their ability, if they lay out any thing upon others from their slender means.

4. *Beseeching us with much entreaty.* He enlarges upon their promptitude, inasmuch as they did not only not wait for any one to admonish them, but even *besought* those, by whom they would have been admonished, had they not anticipated the desires of all by their activity.[4] We must again repeat the

[1] "*To their power, yea, and beyond their power.* This is a noble hyperbole, like that of Demosthenes, 'I have performed all, even with an industry beyond my power.'"—*Doddridge.—Ed.*

[2] *Poole*, in his Annotations, observes that the "metaphor" made use of in the passage referred to, (Prov. v. 15,) "is to be understood either 1, of the free and lawful use of a man's estate, both for his own comfort and for the good of others, or 2, of the honest use of matrimony." "The latter meaning," he remarks, "better suits with the whole context, both foregoing and following, and thus it is explained in the end of verse 18."—*Ed.*

[3] "Ont employé leur soin a secourir les autres plustost qu'a subuenir a leur propre necessite;"—"Made it their care rather to assist others, than to relieve their own necessities."

[4] "Le desir et la solicitation de tous par leur diligence et prompti-

comparison formerly made between the less and the greater.[1] "If the Macedonians, without needing to be besought, press forward of their own accord, nay more, anticipate others by using entreaties, how shameful a thing is it for the Corinthians to be inactive, more especially after being admonished! If the Macedonians lead the way before all, how shameful a thing is it for the Corinthians not, at least, to imitate their example! But what are we to think, when, not satisfied with *beseeching*, they added to their requests *earnest entreaty*, and much of it too?" Now from this it appears, that they had *besought*, not as a mere form, but in good earnest.

That the favour and the fellowship. The term *favour* he has made use of, for the purpose of recommending alms, though at the same time the word may be explained in different ways. This interpretation, however, appears to me to be the more simple one; because, as our heavenly Father freely bestows upon us all things, so we ought to be imitators of his unmerited kindness in doing good, (Matt. v. 45); or at least, because, in laying out our resources, we are simply the dispensers of his *favour*. The *fellowship of this ministry* consisted in his being a helper to the Macedonians in this *ministry*. They contributed of their own, that it might be *administered* to the saints. They wished, that Paul would take the charge of collecting it.

5. *And not as.* He expected from them an ordinary degree of willingness, such as any Christian should manifest; but they went beyond his expectation, inasmuch as they not only had their worldly substance in readiness, but were prepared to devote even *themselves*. *They gave themselves*, says he, *first to God, then to us.*

It may be asked, whether their giving themselves to God, and to Paul, were two different things. It is quite a common thing, that when God charges or commands through means of any one, he associates the person whom he employs as his minister, both in authority to enjoin, and

tude;"—"The desire and solicitation of all by their diligence and promptitude."

[1] See p. 286.

in the obedience that is rendered. *It seemed good to the Holy Spirit, and to us;* say the Apostles, (Acts xv. 28,) while at the same time they merely, as instruments, declared what had been revealed and enjoined by the Spirit. Again, *The people believed the Lord and his servant Moses,* (Exod. xiv. 31,) while at the same time Moses had nothing apart from God. This, too, is what is meant by the clause that follows—*by the will of God.* For, as they were obedient to God, who had committed themselves to his ministry, to be regulated by his counsel, they were influenced by this consideration in listening to Paul, as speaking from God's mouth.

6. *That we should exhort Titus.* Now this is an exhortation that is of greater force, when they learn that they are expressly summoned to duty.[1] Nor was it offensive to the Macedonians, that he was desirous to have the Corinthians as partners in beneficence. In the mean time an apology is made for Titus, that the Corinthians may not think that he pressed too hard upon them, as if he had not confidence in their good disposition. For he did that, from having been entreated, and it was rather in the name of the Macedonians, than in his own.

7. *But as.* He had already been very careful to avoid giving offence, inasmuch as he said, that Titus had entreated them, not so much from his own inclination, as in consideration of the charge given him by the Macedonians. Now, however, he goes a step farther, by admonishing them, that they must not even wait for the message of the Macedonians being communicated to them; and that too, by commending their other virtues. "You ought not merely to associate yourselves as partners with the Macedonians, who require that; but surpass them in this respect, too, as you do in others."

He makes a distinction between *utterance* and *faith,* because it is impossible that any one should have *faith,* and that, too, in an eminent degree, without being at the same time much exercised in the word of God. *Knowledge* I un-

[1] "Quand ils oyent qu'on les somme nommeement et presentement de faire leur droit;"—"When they hear that they summon them expressly and presently to do their duty."

derstand to mean, *practice* and *skill*, or *prudence*. He makes mention of their *love* to himself, that he may encourage them also from regard to himself personally, and in the mean time he gives up, with a view to the public advantage of the brethren, the personal affection with which they regarded him.[1] Now in this way he lays a restraint upon himself in everything, that he may not seem to accuse them when exhorting them.

8. I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

10. And herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

11. Now therefore perform the doing *of it;* that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have.

12. For if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.

8. Non secundum imperium loquor, sed per aliorum sollicitudinem, et vestræ dilectionis sinceritatem approbans.

9. Nostis enim gratiam Domini nostri Iesu Christi, quod propter vos pauper factus sit, quum esset dives: ut vos illius paupertate ditesceretis.

10. Et consilium in hoc do: nam hoc vobis conducit: qui quidem non solum facere, verum etiam velle cœpistis anno superiore.

11. Nunc autem etiam *illud quod* facere cœpistis, perficite: ut quemadmodum voluntas prompta fuit, ita et perficiatis ex eo quod suppetit.

12. Etenim si iam adest animi promptitudo, ea iuxta id quod quisque possidet, accepta est: non iuxta id quod non possidet.

8. *I speak not according to commandment.* Again he qualifies his exhortation, by declaring that he did not at all intend to compel them, as if he were imposing any necessity upon them, for that is to *speak according to commandment*, when we enjoin any thing definite, and peremptorily require that it shall be done. Should any one ask—"Was it not lawful for him to prescribe what he had by commandment of the Lord?" The answer is easy—that God, it is true, everywhere charges us to help the necessities of our brethren, but he nowhere specifies the sum;[2] that, after making a calculation, we might divide between ourselves and the poor.

[1] "De laquelle les Corinthiens l'aimoyent et ses compagnons;"—"With which the Corinthians loved him and his associates."

[2] "Combien nous leur deuons donner;"—"How much we ought to give them."

He nowhere binds us to circumstances of times, or persons, but calls us to take the rule of love as our guide.

At the same time, Paul does not here look to what is lawful for him, or unlawful, but says, that he does not *command* as if he reckoned that they required to be constrained by *command* and requirement, as though they refused to do their duty, unless shut up to it by necessity. He assigns, on the other hand, two reasons why he, notwithstanding, stirs them up to duty. 1*st*, Because the concern felt by him for the saints compels him to do so; and, 2*dly*, Because he is desirous, that the love of the Corinthians should be made known to all. For I do not understand Paul to have been desirous to be assured of their love, (as to which he had already declared himself to be perfectly persuaded,)[1] but he rather wished that all should have evidence of it. At the same time, the first clause in reference to the anxiety of others, admits of two meanings—either that he felt an anxiety as to the individuals, which did not allow him to be inactive, or that, yielding to the entreaties of others, who had the matter at heart, he spoke not so much from his own feeling, as at the suggestion of others.

9. *For ye know the grace.* Having made mention of love, he adduces Christ as an all perfect and singular pattern of it. "Though he was rich," says he, "he resigned the possession of all blessings, that he might enrich us by his poverty." He does not afterwards state for what purpose he makes mention of this, but leaves it to be considered by them; for no one can but perceive, that we are by this example stirred up to beneficence, that we may not spare ourselves, when help is to be afforded to our brethren.

Christ *was rich*, because he was God, under whose power and authority all things are; and farther, even in our human nature, which he put on, as the Apostle bears witness, (Heb. i. 2; ii. 8,) he was the *heir of all things*, inasmuch as he was placed by his Father over all creatures, and all things were placed under his feet. He nevertheless *became poor*, because he refrained from possessing, and thus he gave up his right for a time. We see, what destitution and penury as to all

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things awaited him immediately on his coming from his mother's womb. We hear what he says himself, (Luke ix. 58,) *The foxes have holes, and the birds of the air have nests: the Son of man hath not where to lay his head.* Hence he has consecrated poverty in his own person, that believers may no longer regard it with horror. By his *poverty* he has *enriched* us all for this purpose—that we may not feel it hard to take from our abundance what we may lay out upon our brethren.

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blessing, of itself, is to be regarded as a hundredfold more precious than all the treasures of the world. The word *useful*, however, is taken here to mean *honourable*, or at least Paul measures what is *useful* by what is *honourable*, because it would have been disgraceful to the Corinthians to draw back, or to stop short in the middle of the course, when they had already advanced so far. At the same time it would also have been *useless*, inasmuch as everything that they had attempted to do would have come short of acceptance in the sight of God.

Who had begun not only to do. As *doing* is more than *willing*, the expression may seem an improper one; but *willing* here is not taken simply, (as we commonly say,) but conveys the idea of spontaneous alacrity, that waits for no monitor. For there are *three* gradations, so to speak, as to acting. *First*, we sometimes act unwillingly, but it is from shame or fear. *Secondly*, we act willingly, but at the same time it is from being either impelled, or induced from influence, apart from our own minds. *Thirdly*, we act from the promptings of our own minds, when we of our own accord set ourselves to do what is becoming. Such cheerfulness of anticipation is better than the actual performance of the deed.[1]

11. *Now what ye have begun to do.* It is probable, that the ardour of the Corinthians had quickly cooled down: otherwise they would, without any delay, have prosecuted their purpose. The Apostle, however, as though no fault had as yet been committed, gently admonishes them to complete, what had been well begun.

When he adds—*from what you have*, he anticipates an objection; for the flesh is always ingenious in finding out subterfuges. Some plead that they have families, which it were inhuman to neglect; others, on the ground that they cannot give much, make use of this as a pretext for entire exemption. Could I give so small a sum? All excuses of

[1] "Vne telle promptitude de s'auancer a faire sans estre incité ou aduerti d'ailleurs, est plus que le faict mesme;"—"Such promptitude in being forward to act, without requiring to be stirred up or admonished by any one, is more than the deed itself."

this nature Paul removes, when he commands every one to contribute according to the measure of his ability. He adds, also, the reason: that God looks to the heart—not to what is given, for when he says, that readiness of mind is acceptable to God, according to the individual's ability, his meaning is this—"If from slender resources you present some small sum, your disposition is not less esteemed in the sight of God, than in the case of a rich man's giving a large sum *from his abundance.* (Mark xii. 44.) For the disposition is not estimated according to what you have not, that is, God does by no means require of thee, that thou shouldst contribute more than thy resources allow." In this way none are excused; for the rich, on the one hand, owe to God a larger offering, and the poor, on the other hand, ought not to be ashamed of their slender resources.

13. For *I mean* not that other men be eased, and you burdened;

14. But by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance also may be *a supply* for your want; that there may be equality:

15. As it is written, He that *had gathered* much had nothing over; and he that *had gathered* little had no lack.

16. But thanks *be* to God, which put the same earnest care into the heart of Titus for you.

17. For indeed he accepted the exhortation; but, being more forward, of his own accord he went unto you.

13. Non enim ut aliis relaxatio sit, vobis autem angustia: sed ut ex æquabilitate.

14. In præsenti tempore vestra copia illorum succurrat inopiæ: et illorum copia vestræ succurrat inopiæ, quo fiat æquabilitas.

15. Quemadmodum scriptum est (*Exod.* xvi. 18.) Qui multum habebat, huic nihil superfluit: et qui paulum habebat, is nihilominus habuit.

16. Gratia autem Deo, qui dedit eandem sollicitudinem pro vobis in corde Titi,

17. Qui exhortationem acceperit: quin potius, quum esset diligentior, suapte sponte ad vos venerit.

13. *Not that others.* This is a confirmation of the preceding statement—that a readiness of will is well-pleasing to God alike in poverty and in wealth, inasmuch as God does not mean that we should be reduced to straits, in order that others may be at ease through our liberality. True, indeed, it is certain, that we owe to God, not merely a part, but all that we are, and all that we have, but in His kindness He spares us thus far, that He is satisfied with that participation of which the Apostle here speaks. What he teaches

here you must understand to mean an abatement from the rigour of law.[1] In the mean time, it is our part to stir ourselves up from time to time to liberality, because we must not be so much afraid of going to excess in this department. The danger is on the side of excessive niggardliness.

This doctrine, however, is needful in opposition to fanatics, who think that you have done nothing, unless you have stript yourself of every thing, so as to make every thing common;[2] and, certainly, they gain this much by their frenzy, that no one can give alms with a quiet conscience. Hence we must carefully observe Paul's (ἐπιείκεια) *mildness*,[3] and moderation, in stating that our alms are well-pleasing to God, when we relieve the necessity of our brethren from our abundance—not in such a way that they are at ease, and we are in want, but so that we may, from what belongs to us, distribute, so far as our resources allow, and that with a cheerful mind.[4]

By an equality. *Equality* may be taken in two senses, either as meaning a mutual compensation, when like is given for like, or as meaning a proper adjustment. I understand ἰσότητα simply as meaning—an *equality of proportional right*,[5] as Aristotle terms it.[6] In this signification it is made

[1] "Est vn relaschement de ce a quoy nous sommes tenus en rigueur de droict comme on dit;"—"Is an abatement from what we are bound to by strictness of right, as they say."

[2] CALVIN alludes to the same class of persons, when commenting on Acts ii. 44—*had all things common*. "Verum sana expositione indiget hic locus propter spiritus fanaticos, qui bonorum κοινωνίαν fingunt, qua omnis politia evertatur;"—"This passage, however, requires to be soundly interpreted—for the sake of those fanatical spirits, who pretend (κοινωνίαν)—a *community* of goods, by which all civil government is overturned."—*Ed.*

[3] *Beza*, when commenting on 2 Cor. x. 1, observes, that ἐπιεικίας means "an inclination to clemency and mercy, as opposed to a disposition to follow out to the utmost one's just right." "Aristotle," he remarks, "contrasts τὸ ἐπιεικὲς, (*mildness*,) with τῷ ἀκριβοδικαίῳ, (*rigorous justice*,) and Hermogenes contrasts it with τῷ βιαίῳ (*violence*.)"—*Ed.*

[4] "Et ce d'vne gayete de cœur et franc courage;"—"And that with cheerfulness of heart and frank courage."

[5] "C'est a dire qui est compassee par proportion selon des qualitez des personnes et autres circonstances;"—"That is to say, which is regulated proportionally according to the stations of individuals, and other circumstances."

[6] "Quærenda omnino ἰσότης est, sed *analogica* qualis est membrorum in corpore humano, qua quidem non omnia in eodem gradu dignitate ha-

use of, also, in Colossians iv. 1, where he exhorts "masters to give to their servants what is *equal.*" He certainly does not mean, that they should be equal in condition and station, but by this term he expresses that humanity and clemency, and kind treatment, which masters, in their turn, owe to their servants. Thus the Lord recommends to us a proportion of this nature, that we may, in so far as every one's resources admit, afford help to the indigent, that there may not be some in affluence, and others in indigence. Hence he adds—*at the present time.* At that time, indeed, necessity pressed upon them. Hence we are admonished that, in exercising beneficence, we must provide for the present necessity, if we would observe the true rule of equity.

14. *And their abundance.* It is uncertain, what sort of *abundance* he means. Some interpret it as meaning, that this had been the case, inasmuch as the Gospel had flowed out to them from the Church at Jerusalem, from which source they had, in their penury, been assisted by their spiritual riches. This, I think, is foreign to Paul's intention. It ought rather, in my opinion, to be applied to the communion of saints, which means, that whatever duty is discharged to one member, redounds to the advantage of the entire body. "If it is irksome to you to help your brethren with riches that are of no value, consider how many blessings you are destitute of, and these too, far more precious, with which you may be enriched by those who are poor as to worldly substance. This participation, which Christ has established among the members of his body, should animate you to be more forward, and more active in doing good." The meaning may, also, be this: "You now relieve them according to the necessity of the occasion, but they will have an opportunity given them at another time of requiting you."[1] I approve rather of the other sentiment, which is of

bentur, sed omnia tamen, quæ ornamento vel integumento indigent, ornantur et teguntur;"—"*Equality* must by all means be aimed at, but *proportional*, such as subsists among the members of the human body, according to which they are not, indeed, all held in the same estimation and dignity, but all of them notwithstanding, that require ornament or clothing, are adorned and clothed."—*Heideggerus.—Ed.*

[1] "Quelque iour Dieu leur donnera moyen de vous recompenser;"—"God will one day give them the means of requiting you."

a more general nature, and with this accords what he again repeats in reference to equality. For the system of proportional right in the Church is this—that while they communicate to each other mutually according to the measure of gifts and of necessity, this mutual contribution produces a befitting symmetry, though some have more, and some less, and gifts are distributed unequally.[1]

15. *As it is written.* The passage, that Paul quotes, refers to the manna, but let us hear what the Lord says by Moses. He would have this to serve as a never-failing proof, that men do not live by bread alone, but are Divinely supported, by the secret influence of *His* will, who maintains and preserves all things that he has created. Again, in another passage, (Deut. viii. 3,) Moses admonishes them, that they had been nourished for a time with such food, that they might learn that men are supported—not by their own industry or labour, but by the blessing of God. Hence it appears, that in the manna, as in a mirror, there is presented to us an emblem of the ordinary food that we partake of. Let us now come to the passage that Paul quotes. When the manna had fallen, they were commanded to gather it in heaps, so far as every one could, though at the same time, as some are more active than others, there was more gathered by some than was necessary for daily use,[2] yet no one took for his own private use more than an homer,[3] for that was the measure that was prescribed by the Lord. This being the case, all had as much as was sufficient, and no one was in want. This we have in Exodus xvi. 18.

[1] "Fait vne proportion fort conuenable, et comme vne belle harmonie;"—"Makes a very suitable proportion, and as it were a beautiful harmony."

[2] "Combien qu'aucuns en amassassent plus qu'il ne leur estoit de besoin pour la nourriture d'vn iour, et les autres moins (comme les vns sont plus habiles que les autres;)"—"Though some gathered more of it than was needed by them as the food of a day, and others less (as some are more expert than others)."

[3] "An omer was about three quarts English measure. . . . . It is inferred by some that, when any one had gathered more than his due share, he gave the overplus to those who had gathered less. Others, however, suppose that the whole quantity gathered by any one family was first put into a common mass, and then measured out to the several individuals composing the household."—*Bush's Notes on Exodus.—Ed.*

Let us now apply the history to Paul's object. The Lord has not prescribed to us an homer, or any other measure, according to which the food of each day is to be regulated, but he has enjoined upon us frugality and temperance, and has forbidden, that any one should go to excess, taking advantage of his abundance. Let those, then, that have riches, whether they have been left by inheritance, or procured by industry and efforts, consider that their abundance was not intended to be laid out in intemperance or excess, but in relieving the necessities of the brethren. For whatever we have is *manna*, from whatever quarter it comes, provided it be really *ours*, inasmuch as riches acquired by fraud, and unlawful artifices, are unworthy to be called so, but are rather *quails* sent forth by the anger of God. (Num. xi. 31.) And as in the case of one hoarding the manna, either from excessive greed or from distrust, what was laid up immediately putrified, so we need not doubt that the riches, that are heaped up at the expense of our brethren, are accursed, and will soon perish, and that too, in connection with the ruin of the owner; so that we are not to think that it is the way to increase, if, consulting our own advantage for a long while to come, we defraud our poor brethren of the beneficence that we owe them.[1] I acknowledge, indeed, that there is not enjoined upon us an equality of such a kind, as to make it unlawful for the rich to live in any degree of greater elegance than the poor; but an equality is to be observed thus far—that no one is to be allowed to starve, and no one is to hoard his abundance at the expense of defrauding others. The poor man's *homer*[2] will be coarse food and a spare diet; the rich man's *homer* will be a more abundant portion, it is true, according to his circumstances, but at the same time in such a way that they live temperately, and are not wanting to others.

16. *But thanks be to God who hath put.* That he may leave the Corinthians without excuse, he now at length adds, that there had been provided for them active prompters,

[1] "Le secours et assistance;"—"The help and assistance."

[2] "L'homer, c'est a dire la mesure des poures;"—"The homer, that is to say, the measure of the poor."

who would attend to the matter. And, in the first place, he names Titus, who, he says, had been divinely raised up. This was of great importance in the case. For his embassy would be so much the more successful, if the Corinthians recognised him as having come to them, from having been stirred up to it by God. From this passage, however, as from innumerable others, we infer that there are no pious affections that do not proceed from the Spirit of God;[1] and farther, that this is an evidence of God's concern for his people, that he raises up ministers and guardians, to make it their endeavour to relieve their necessities. But if the providence of God shows itself in this manner, in providing the means of nourishment for the body, how much greater care will he exercise as to the means of spiritual nourishment, that his people may not be in want of them! Hence it is His special and peculiar work to raise up pastors.[2]

His receiving the exhortation means that he had undertaken this business,[3] from being exhorted to it by Paul. He afterwards corrects this by saying, that Titus had not been so much influenced by the advice of others, as he had felt stirred up of his own accord, in accordance with his active disposition.

18. And we have sent with him the brother, whose praise *is* in the gospel throughout all the churches;

19. And not *that* only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and *declaration of* your ready mind:

20. Avoiding this, that no man should blame us in this abundance which is administered by us:

21. Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

22. And we have sent with them

18. Misimus autem una cum illo fratrem, cuius laus est in Evangelio per omnes Ecclesias.

19. Nec id solum, verum etiam delectus ab Ecclesiis est comes peregrinationis nostræ, cum hac beneficentia[4] quæ administratur a nobis, ad eiusdem Domini gloriam, et animi vestri promptitudinem:

20. Declinantes hoc, ne quis nos carpat in hac exsuperantia, quæ administratur a nobis.

21. Procurantes honesta, non tantum coram Deo, sed etiam coram hominibus.

22. Misimus autem una cum illis

[1] See CALVIN'S Institutes, vol. i. p. 378.

[2] "Les pasteurs et ministres;"—"Pastors and ministers."

[3] "Que Tite auoit receu ceste charge;"—"That Titus had received this charge."

[4] "Cestes aumone ou grace;"—"This alms or grace."

our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you.

23. Whether *any do enquire* of Titus, *he is* my partner and fellow-helper concerning you; or our brethren *be enquired of, they are* the messengers of the churches, *and* the glory of Christ.

24. Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

fratrem nostrum, quem probaveramus in multis sæpenumero diligentem; nunc autem multo diligentiorem, ob multam fiduciam quam habeo ergo vos:

23. Sive Titi nomine, qui socius meus est, et erga vos adiutor, sive aliorum, qui fratres nostri sunt, et Apostoli Ecclesiarum, gloria Christi.[1]

24. Proinde documentum caritatis vestræ et nostræ de vobis gloriationis erga eos ostendit et in conspectu Ecclesiarum.

18. *We have sent with him the brother.* The circumstance that *three* persons are sent, is an evidence, that great expectations were entertained respecting the Corinthians, and it became them to be so much the more attentive to duty, that they might not disappoint the hopes of the Churches. It is uncertain, however, who this *second* person was; only that some conjecture that it was Luke, others that it was Barnabas. Chrysostom prefers to consider it to have been Barnabas. I agree with him, because it appears that, by the suffrages of the Churches,[2] he was associated with Paul as a companion. As, however, it is almost universally agreed, that Luke was one of those who were the bearers of this Epistle, I have no objection that he be reckoned to be the *third* that is made mention of.

Now the second person, whoever he may be, he honours with a signal commendation, that he had conducted himself as to the gospel in a praiseworthy manner, that is, he had earned applause by promoting the gospel. For, although

[1] "Soit a cause de Tite qui est mon compagnon, et coadiuteur enuers vous: soit aussi a cause des autres, qui sont nos freres Apostres des Eglises, la gloire de Christ; *ou*, Ainsi donc quant a Tite, il est mon compagnon et coadiuteur enuers vous; et quant a nos freres, ils sont ambassadeurs des Eglises, et la gloire de Christ;"—"Be it on account of Titus, who is my companion and fellow-helper towards you: be it also on account of the others, who are our brethren, Apostles of the Churches, the glory of Christ; *or*, Thus then, as to Titus, he is my companion and fellow-helper towards you; and as to our brethren, they are the ambassadors of the Churches, and the glory of Christ."

[2] "Par le commun accord des Eglises;"—"By the common agreement of the Churches."

Barnabas gave place to Paul in the department of *speaking*, yet in *acting* they both concurred. He adds farther, that he had received praise, not from one individual, or even from one Church merely, but from all the Churches. To this general testimony he subjoins a particular one, that is suitable to the subject in hand—that he had been chosen for this department by the concurrence of the Churches. Now it was likely, that this honour would not have been conferred upon him, had he not been long before known to be qualified for it. We must observe, however, the mode of election—that which was customary among the Greeks—*χειροτονία*, (*a show of hands,*)[1] in which the leaders[2] took the precedence by authority and counsel, and regulated the whole proceeding, while the common people intimated their approval.[3]

19. *Which is administered by us.* By commending his ministry, he still farther encourages the Corinthians. He says, that it tends to promote the glory of God, and their kindness of disposition. Hence it comes, that these two things are conjoined—the glory of God and their liberality, and that the *latter* cannot be given up without the *former* being proportionally diminished. There is, in addition to this, the labour of those distinguished men, which it were very inconsistent to reject, or allow to pass unimproved.

20. *Avoiding this,*[4] *that no one.* Lest any one should

[1] "Laquelle les Grecs appellent d'vn nom qui signifie Eleuation des mains;"—"Which the Greeks express by a term that signifies a show of hands."

[2] "Les principaux ou gouerneurs;"—"The leaders or governors."

[3] *Beza*, in his Annotations on Acts xiv. 23, when commenting on the word *χειροτονήσαντες*, made use of in that passage in connection with the *ordaining* of elders in every Church, remarks, that the word in this application took its rise from the practice of the Greeks—"qui porrectis manibus suffragia ferebant: unde illud Ciceronis pro L. Flacco, *Porrexerunt manus: psephisma natum est;*"—"Who gave their votes by holding up their hands: hence that statement made by Cicero in his Oration in behalf of L. Flaccus—*They held up their hands—a decree was passed.*" Allusion is made to the same custom among the Greeks in the writings of *Xenophon*, Καὶ ὅστις δοκεῖ, ἴφη, ταῦτα, αἰρέτω τὴν χεῖρα, ἀνέτειναν πάντες—"Whoever is of this mind," says he, "let him lift up his hand—they all lifted up their hands." (Xen. de Exped. Cyri. lib. v. p. 283.) Ἔνδοξε δ' ἀναβαλέσθαι ἐς ἑτέραν ἐκκλησίαν· ἐπεὶ γὰρ ὀψὲ ἦν, καὶ τὰς χεῖρας οὐκ ἂν καθιόρων—"But it seemed good to postpone the matter till another assembly, for it was then late, and they could not see the hands."—(Xen. Hist. Graec. lib. i. p. 350.)—*Ed.*

[4] The original word, *στειλάμενοι*, "sometimes signifies the furling or

think, that the Churches had an unfavourable opinion of Paul, as if it had been from distrusting his integrity that they had associated partners with him, as persons that are suspected are wont to have guards set over them, he declares that he had been the adviser of this measure, with the view of providing against calumnies. Here some one will ask, "Would any one have been so impudent, as to venture to defame with even the slightest suspicion the man, whose fidelity must have been, in all quarters, beyond every surmise?" I answer, Who is there that will be exempt from Satan's bite, when even Christ himself was not spared by them? Behold, Christ is exposed to the reproaches[1] of the wicked, and shall his servants be in safety? (Matt. x. 25.) Nay rather, the more upright a person is, in that proportion does Satan assail him by every kind of contrivance, if he can by any means shake his credit, for there would arise from this a much greater occasion of stumbling.[2] Hence the higher the station in which we are placed, we must so much the more carefully imitate Paul's circumspection and modesty. He was not so lifted up, as not to be under control equally with any individual of the flock.[3] He was not so self-complacent, as to think it beneath his station to provide against calumnies. Hence he prudently shunned dangers, and used great care not to furnish any wicked person with a handle against him. And, certainly, nothing is

altering of the sails of a ship, to change her course, that she may avoid rocks, or other dangers lying in her way. Here it is used in a metaphorical sense for *taking care*, that no one should find fault with the Apostle, as unfaithful in the management of the collections."—*M'Knight.* The verb is employed in substantially the same sense by Plutarch: *οἱ κατὰ ψυχὴν χειμῶνες βαρύτεροι, στείλασθαι τὸν ἄνθρωπον οὐκ ἰῶντες οὐδὲ ἱστησῆσαι τεταραγμένον τὸν λογισμόν*—"The tempests of the mind are more severe—not allowing a man to shift his course, or to calm down troubled reason."—(Plut. tom. ii. p. 501.)—*Ed.*

[1] "Aux reproches et calomnies;"—"To the reproaches and calumnies."

[2] "Car le scandale qui procederoit de là, seroit beaucoup plus grand que si cela estoit aduenu a vn autre;"—"For the offence that would arise from that would be much greater than if this had happened to another."

[3] "Il n'estoit point si arrogant, qu'il ne voulust bien estre admonesté et censuré aussi bien que le plus petit de la bande;"—"He was not so arrogant, as not to be quite willing to be admonished and censured equally with the humblest of the band."

more apt to give rise to unfavourable surmises, than the management of public money.

21. *Providing things honest.* I am of opinion, that there were not wanting, even among the Corinthians, some who would have proceeded so far as to revile, if occasion had been allowed them. Hence he wished them to know the state of matters, that he might shut the mouths of all everywhere. Accordingly he declares, that he is not merely concerned to have a good conscience in the sight of God, but also to have a good character among men. At the same time, there can be no doubt, that he designed to instruct the Corinthians, as well as all others, by his example, that, in doing what is right, the opinion of men is not to be disregarded. The first thing,[1] it is true, is that the person take care, that he be a good man. This is secured, not by mere outward actions, but by an upright conscience. The next thing is, that the persons, with whom you are conversant, recognise you as such.

Here, however, the object in view must be looked to. Nothing, assuredly, is worse than ambition, which vitiates the best things in the world, disfigures, I say, the most graceful, and makes sacrifices of the sweetest smell have an offensive odour before the Lord. Hence this passage is slippery, so that care must be taken,[2] lest one should pretend to be desirous, in common with Paul, of a good reputation, and yet be very far from having Paul's disposition, for he *provided things honest in the sight of men*, that no one might be stumbled by his example, but that, on the contrary, all might be edified. Hence we must, if we would desire to be like him, take care that we be not on our own account desirous of a good name. "He that is regardless of fame," says Augustine, "is cruel, because it is not less necessary before our neighbour, than a good conscience is before God." This is true, provided you consult the welfare of your brethren with a view to the glory of God, and in the mean time are prepared to bear reproaches

[1] "Le premier et le principal;"—"The first and the chief thing."

[2] "Ainsi c'est yci vn passage glissant; et pourtant il faut que chacun aduise a soy;"—"Thus there is here a slippery passage; and hence every one must take heed to himself."

and ignominy in place of commendation, if the Lord should see it meet. Let a Christian man, however, always take care to frame his life with a view to the edification of his neighbours, and diligently take heed, that the ministers of Satan shall have no pretext for reviling, to the dishonour of God and the offence of the good.

22. *On account of the great confidence.* The meaning is, "I am not afraid of their coming to you proving vain and fruitless; for I have felt beforehand an assured confidence, that their embassy will have a happy issue; I am so well aware of their fidelity and diligence." He says that the brother, whose name he does not mention, had felt more eagerly inclined; partly because he saw that he[1] had a good opinion of the Corinthians, partly because he had been encouraged by Titus, and partly because he saw many distinguished men apply themselves to the same business with united efforts. Hence one thing only remained—that the Corinthians themselves should not be wanting on their part.[2]

In calling them the *Apostles of the Churches*, he might be understood in *two* senses—either as meaning that they had been set apart by God as *Apostles to the Churches*, or that they had been appointed by the Churches to undertake that office. The *second* of these is the more suitable. They are called also the *glory of Christ*, for this reason, that as he alone is the glory of believers, so he ought also to be glorified by them in return. Hence, all that excel in piety and holiness are the *glory of Christ*, because they have nothing but by Christ's gift.

He mentions two things in the close: "See that our brethren behold your love," and secondly, "Take care, that it be not in vain that I have boasted of you." For εἰς αὐτούς, (*to them*,) appears to me to be equivalent to *coram ipsis*, (*before them*,) for this clause does not refer to the poor, but to the messengers of whom mention had been made.[3]

[1] "Sainct Paul;"—"St. Paul."

[2] "Que les Corinthiens auisassent a ne defailler point de faire leur deuoir de leur costé;"—"That the Corinthians should take care not to fail of doing their duty on their part."

[3] "Qui estoyent enuoyez comme ambassadeurs vers les Corinthiens;"—"Who had been sent as ambassadors to the Corinthians."

For he immediately afterwards subjoins, that they would not be alone witnesses, but in consequence of the report given by them, a report would go out even to distant Churches.

CHAPTER IX.

1. For as touching the ministering to the saints, it is superfluous for me to write to you:
2. For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

3. Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:
4. Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, you) should be ashamed in this same confident boasting.
5. Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as *a matter of* bounty, and not as *of* covetousness.

1. Nam de subministratione quæ fit in sanctos, supervacuum mihi est scribere vobis.
2. Novi enim promptitudinem animi vestri, de qua pro vobis gloriatus sum apud Macedones: quod Achaia parata sit ab anno superiori: et æmulatio vestri excitavit complures.
3. Misi autem fratres, ut ne gloriatio nostra de vobis inanis fiat in hac parte: ut, quemadmodum dixi, parati sitis.
4. Ne si forte mecum venerint Macedones, et vos deprehenderint imparatos, nos pudore suffundamur (ne dicam vos) in hac fiducia gloriationis.
5. Necessarium ergo existimavi, exhortari fratres, ut ante venirent ad vos: ut præpararent ante promissam benedictionem vestram, quo in promptu sit, atque ita ut benedictio,[1] non tenacitas.

This statement may seem at first view to suit ill, or not sufficiently well, with what goes before; for he seems to speak of a new matter, that he had not previously touched upon, while in reality he is following out the same subject. Let the reader, however, observe, that Paul treats of the very same matter that he had been treating of before—that it was from no want of confidence that he exhorted the Corinthians, and that his admonition is not coupled with any reproof as to the past, but that he has particular reasons that

[1] "Comme benediction, c'est a dire, don liberal, ou beneficence;"—"As a blessing, that is to say, a liberal gift or kindness."

influence him. The meaning, then, of what he says now is this: "I do not teach you that it is a duty to afford relief to the saints, for what need were there of this? For that is sufficiently well known to you, and you have given practical evidence that you are not prepared to be wanting to them;[1] but as I have, from boasting everywhere of your liberality, pledged my credit along with yours, this consideration will not allow me to refrain from speaking." But for this, such anxious concern might have been somewhat offensive to the Corinthians, because they would have thought, either that they were reproached for their indolence, or that they were suspected by Paul. By bringing forward, however, a most suitable apology, he secures for himself the liberty of not merely exhorting them, without giving offence, but even from time to time urging them.

Some one, however, may possibly suspect, that Paul here pretends what he does not really think. This were exceedingly absurd; for if he reckons them to be sufficiently prepared for doing their duty, why does he set himself so vigorously to admonish them? and, on the other hand, if he is in doubt as to their willingness, why does he declare it to be unnecessary to admonish them? Love carries with it these two things,—good hope, and anxious concern. Never would he have borne such a testimony in favour of the Corinthians, had he not been fully of the mind that he expresses. He had seen a happy commencement: he had hoped, that the farther progress of the matter would be corresponding; but as he was well aware of the unsteadiness of the human mind, he could not provide too carefully against their turning aside from their pious design.

1. *Ministering.* This term seems not very applicable to those that give of their substance to the poor, inasmuch as liberality is deserving of a more splendid designation.[2] Paul, however, had in view, what believers owe to their fellow-

[1] "Ou vous espargner en leur endroit;"—"Or to spare yourselves as to what you owe them."

[2] "Vn titre plus magnifique et honorable;"—"A more magnificent and honourable designation."

members.[1] For the members of Christ ought mutually to minister to each other. In this way, when we relieve the brethren, we do nothing more than discharge a ministry that is due to them. On the other hand, to neglect the saints, when they stand in need of our aid, is worse than inhuman, inasmuch as we defraud them of what is their due.

2. *For which I have boasted.* He shows the good opinion that he had of them from this, that he had, in a manner, stood forward as their surety by asserting their readiness. But what if he rashly asserted more than the case warranted? For there is some appearance of this, inasmuch as he boasted, that they had been *ready a year before* with it, while he is still urging them to have it in readiness. I answer, that his words are not to be understood as though Paul had declared, that what they were to give was already laid aside in the chest, but he simply mentioned what had been resolved upon among them. This involves no blame in respect of fickleness or mistake. It was, then, of this promise that Paul spoke.[2]

3. *But I have sent the brethren.* He now brings forward the reason—why it is that, while entertaining a favourable opinion as to their willingness, he, nevertheless, sets himself carefully to exhort them. "I consult," says he, "my own good name and yours; for while I promised in your name, we would, both of us in common, incur disgrace, if words and deeds did not correspond. Hence you ought to take my fears in good part.

4. *In this confidence.* The Greek term being ὑπόστασις, the Old Interpreter has rendered it *substantiam*, (*substance.*)[3] Erasmus renders it *argumentum*, (*subject-matter,*) but neither is suitable. Budaeus, however, observes, that this term is sometimes taken to mean *boldness*, or *confidence*, as it is used by Polybius when he says, ὀυχ οὑτω την δύναμιν ὡς τὴν ὑπόστασιν καὶ τόλμαν αὐτοῦ καταπεπληγμένον τῶν

[1] "Ceux qui sont membres d'vn mesme corps auec eux;"—"Those that are members of the same body with themselves."

[2] "Le Sainct Apostre donc parloit de ceste promesse des Corinthiens;"—"The holy Apostle, therefore, spoke of this promise of the Corinthians."

[3] In Wiclif's version, (1380,) the rendering is, "in this substaunce;" Rheims (1582) has, "in this substance."

ἐναντίων—"It was not so much his bodily strength, as his *boldness* and intrepidity, that proved confounding to the enemy."[1] Hence ὑποστατικός sometimes means one that is *bold* and *confident*.[2] Now every one must see, how well this meaning accords with Paul's thread of discourse. Hence it appears, that other interpreters have, through inadvertency, fallen into a mistake.

5. *As a blessing, not in the way of niggardliness.* In place of *blessing*, some render it *collection*. I have preferred, however, to render it literally, as the Greeks employed the term εὐλογίας to express the Hebrew word ברכה, (*beracah*,) which is used in the sense of *a blessing*, that is, an invoking of prosperity, as well as in the sense of *beneficence*.[3] The reason I reckon to be this, that it is in the first instance ascribed to God.[4] Now we know how God blesses us efficiently by his simple nod.[5] When it is from this transferred to men, it retains the same meaning,—improperly, indeed, inasmuch

[1] The expression here quoted from Polybius, (lib. vi. cap. 53, p. 691,) is made use of by the historian in relating a heroic exploit of Publius Horatius Cocles, who, on occasion of a sudden attempt being made upon the city of Rome by Porsena, king of Clusium, the most powerful prince at that time in Italy, having stationed himself, with singular intrepidity, on the Sublician bridge, along with two others, withstood the attack of the enemy, and effectually obstructed their progress, until the bridge was cut down from behind, after which he leaped into the river, and swam across to his friends in safety, amidst the darts of the enemy. In honour of this daring adventure, a statue of Cocles, as is stated by Livy, (ii. 10,) was placed in the *Comitium*, and a grant of land was made to him, as much as he could plow round in one day. *Raphelius* adduces another instance in which Polybius employs ὑπόστασις in the same sense—"When the Rhodians," says he, "perceive τὴν τῶν Βυζαντίων ὑπόστασιν—the *intrepidity* of the Byzantians." (Pol. lib. vi. p. 440.)—*Ed.*

[2] The adjective ὑποστατικός is used in this sense by Aristotle, Eth. End. ii. 5, 5, and the adverb derived from it, ὑποστατικῶς, has a corresponding signification in Polybius, (lib. v. cap. 16, p. 508, line 1,) Τοῦ δὲ βασιλέως ὑποστατικῶς φήσαντος—"the king having spoken *with firmness*."—*Ed.*

[3] "Qui signifie tant benediction, c'est a dire vn souhait ou priere pour la prosperite d'autruy, que beneficence ou liberalite;"—"Which denotes blessing—that is to say, a desire or prayer for the prosperity of another, as well as beneficence, or liberality."

[4] "Ie pense que la raison de ceste derniere signification est, pource que ce mot est en premier lieu et proprement attribue a Dieu;"—"I think that the reason of this last signification is—because it is in the first place and properly ascribed to God."

[5] "Par la seule et simple volonte;"—"By a mere simple exercise of the will."

as men have not the same efficacy in blessing,[1] but yet not unsuitably by transference.[2]

To *blessing* Paul opposes πλεονεξίαν, (*grudging*,) which term the Greeks employ to denote excessive greediness, as well as fraud and niggardliness.[3] I have rather preferred the term *niggardliness* in this contrast; for Paul would have them give, not grudgingly, but with a liberal spirit, as will appear still more clearly from what follows.

6. But this *I say*, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

7. Every man according as he purposeth in his heart, *so let him give*; not grudgingly, or of necessity: for God loveth a cheerful giver.

8. And God *is* able to make all grace abound toward you; that ye, always having all-sufficiency in all *things*, may abound to every good work:

9. (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

6. Hoc autem (*est*): Qui sementem facit parce, is parce messurus est: et qui sementem facit in benedictionibus,[4] in benedictionibus[5] etiam metet.

7. Unusquisque secundum propositum cordis, non ex molestia aut necessitate: nam hilarem datorem diligit Deus.

8. Potens est autem Deus efficere, ut tota gratia in vos exuberet: ut in omnibus omnem sufficientiam habentes, exuberetis in omne opus bonum.

9. Quemadmodum scriptum est (*Ps.* cxii. 9): Dispersit, dedit pauperibus, iustitia eius manet in seculum.

6. Now the case is this.[6] He now commends alms-giving by a beautiful similitude, comparing it to sowing. For in sowing, the seed is cast forth by the hand, is scattered upon the ground on this side and on that, is harrowed, and at

[1] "Que Dieu ha;"—"That God has."

[2] "God's blessing of us, and our blessing of God, differ exceedingly. For God blesseth us efficiently, by exhibiting his mercies to us. We bless God, not by adding any good to him, but declaratively only. God's *benedicere* is *benefacere*—his *words* are *works*, but our blessing (as Aquinas says) is only *recognoscitium*, and *expressivum*—an *acknowledgment only and celebration of that goodness which God hath.*"—*Burgesse* on 2 Cor. i. p. 127.—*Ed.*

[3] "Qui signifie tant conuoitise excessiue, ou auarice, que chichete, et quand on rogne quelque chose de ce qu'il faudroit donner;"—"Which denotes excessive covetousness or avarice, as well as niggardliness, and when one pares off something from what he should give."

[4] "En benedictions, c'est a dire, a foison et abondamment, ou liberalement;"—"In blessings, that is to say, in plenty and abundantly, or liberally."

[5] "En benedictions, ou liberalement;"—"In blessings, or liberally."

[6] "Or ie di ceci;"—"Now this I say"

length rots; and thus it seems as good as lost. The case is similar as to alms-giving. What goes from you to some other quarter seems as if it were a diminishing of what you have, but the season of harvest will come, when the fruit will be gathered. For as the Lord reckons every thing that is laid out upon the poor as given to himself, so he afterwards requites it with large interest. (Prov. xix. 17.)

Now for Paul's similitude. He that *sows sparingly* will have a poor harvest, corresponding to the sowing: he that *sows bountifully* and with a full hand, will reap a correspondingly bountiful harvest. Let this doctrine be deeply rooted in our minds, that, whenever carnal reason keeps us back from doing good through fear of loss, we may immediately defend ourselves with this shield—"But the Lord declares that we are *sowing*." The *harvest*, however, should be explained as referring to the spiritual recompense of eternal life, as well as to earthly blessings, which God confers upon the beneficent. For God requites, not only in heaven, but also in this world, the beneficence of believers. Hence it is as though he had said, "The more beneficent you are to your neighbours, you will find the blessing of God so much the more abundantly poured out upon you." He again contrasts here *blessing* with *sparing*, as he had previously done with *niggardliness*. Hence it appears, that it is taken to mean—a large and bountiful liberality.

7. *Every one according to the purpose of his heart.* As he had enjoined it upon them to give liberally, this, also, required to be added—that liberality is estimated by God, not so much from the sum, as from the disposition. He was desirous, it is true, to induce them to give largely, in order that the brethren might be the more abundantly aided; but he had no wish to extort any thing from them against their will. Hence he exhorts them to give willingly, whatever they might be prepared to give. He places *purpose of heart* in contrast with *regret* and *constraint*. For what we do, when compelled by necessity, is not done by us with *purpose of heart*, but with reluctance.[1] Now the *necessity* meant you must understand to be what is extrinsic, as it is called—

[1] "Auec regret et tristesse;"—"With regret and sadness."

that is, what springs from the influence of others. For we obey God, because it is necessary, and yet we do it willingly. We ourselves, accordingly, in that case impose a necessity of our own accord, and because the flesh is reluctant, we often even constrain ourselves to perform a duty that is necessary for us. But, when we are constrained from the influence of others, having in the mean time an inclination to avoid it, if by any means we could, we do nothing in that case with alacrity—nothing with cheerfulness, but every thing with reluctance or constraint of mind.

For God loveth a cheerful giver. He calls us back to God, as I said in the outset,[1] for alms are a sacrifice. Now no sacrifice is pleasing to God, if it is not voluntary. For when he teaches us, that *God loveth a cheerful giver*, he intimates that, on the other hand, the niggardly and reluctant are loathed by Him. For He does not wish to lord it over us, in the manner of a tyrant, but, as He acts towards us as a Father, so he requires from us the cheerful obedience of children.[2]

8. *And God is able.* Again he provides against the base thought, which our infidelity constantly suggests to us. "What! will you not rather have a regard to your own interest? Do you not consider, that when this is taken away, there will be so much the less left for yourself?" With the view of driving away this, Paul arms us with a choice promise—that whatever we give away will turn out to our advantage. I have said already,[3] that we are by nature excessively niggardly—because we are prone to distrust, which tempts every one to retain with eager grasp what belongs to him. For correcting this fault, we must lay hold of this promise—that those that do good to the poor do no less provide for their own interests than if they were watering their lands. For by alms-givings, like so many canals, they make the blessing of God flow forth towards themselves, so as to be enriched by it. What Paul means is this: "Such liberality will deprive you of nothing, but God will make it return to you

[1] See p. 307.

[2] "Vne obeissance filiale, qui soit prompte et franche;"—"A filial obedience, which is prompt and cheerful."

[3] See p. 294.

in much greater abundance." For he speaks of the power of God, not as the Poets do, but after the manner of Scripture, which ascribes to him a power put forth in action, the present efficacy of which we ourselves feel—not any inactive power that we merely imagine.

That having all sufficiency in all things. He mentions a twofold advantage arising from that grace, which he had promised to the Corinthians—that they should have what is enough for themselves, and would have something over and above for doing good. By the term *sufficiency* he points out the measure which the Lord knows to be useful for us, for it is not always profitable for us, to be filled to satiety. The Lord therefore, ministers to us according to the measure of our advantage, sometimes more, sometimes less, but in such a way that we are satisfied—which is much more, than if one had the whole world to luxuriate upon. In this *sufficiency* we must abound, for the purpose of doing good to others, for the reason why God does us good is—not that every one may keep to himself what he has received, but that there may be a mutual participation among us, according as necessity may require.

9. *As it is written, He hath dispersed.* He brings forward a proof from Psalms cxii. 9, where, along with other excellencies of the pious man, the Prophet mentions this, too,—that he will not be wanting in doing good, but as water flows forth incessantly from a perennial fountain, so the gushing forth of his liberality will be unceasing. Paul has an eye to this—that we be not *weary in well doing,* (Gal. vi. 9,) and this is also what the Prophet's words mean.[1]

10. Now he that ministereth seed to the sower, both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness;)

10. Porro qui suppeditat semen seminanti, is et panem in cibum suppeditet, et multiplicet sementem vestram, et augeat proventus iustitiæ vestræ.

[1] Our author, when commenting on the passage here referred to, remarks: "This passage is quoted by Paul, (2 Cor. ix. 9,) in which he informs us, that it is an easy matter for God to bless us with plenty, so that we may exercise our bounty freely, deliberately, and impartially, and this accords best with the design of the Prophet."—CALVIN on the Psalms, vol. iv. p. 329.—*Ed.*

11. Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

12. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

13. (Whiles by the experiment of this ministration, they glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men*;)

14. And by their prayer for you, which long after you for the exceeding grace of God in you.

15. Thanks *be* unto God for his unspeakable gift.

11. **Ut in omnibus locupletemini in omnem simplicitatem, quæ per vos producit gratiarum actionem Deo.**

12. **Nam ministerium huius functionis[1] non solum supplet ea quæ desunt sanctis: verum etiam exuberat in hoc, quod per multos agantur gratiæ Deo:**

13. **Quod per probationem ministerii huius glorificant Deum super obedientia consensus vestri in Evangelium Christi: et de simplicitate communicationis in ipsos, et in omnes:**

14. **Et precatione eorum pro vobis: qui desiderant vos propter eminentem Dei gratiam in vobis.**

15. **Gratia autem Deo super inenarrabili suo munere.**

10. *He that supplieth.* A beautiful circumlocution, in place of the term *God*, and full of consolation.[2] For the person that sows seed in the proper season, appears when reaping to gather the fruit of his labour and industry, and sowing appears as though it were the fountainhead from which food flows forth to us. Paul opposes this idea, by maintaining that the seed is afforded and the food is furnished by the favour of God even to the husbandmen that sow, and who are looked upon as supporting themselves and others by their efforts. There is a similar statement in Deut. viii. 16, 18—*God fed thee with manna—food which thy fathers knew not: lest perhaps when thou hast come into the land which he shall give thee, thou shouldst say, My hand and my strength have gotten me this wealth; for it is the Lord that giveth power to get wealth, &c.*

Supply. Here there are two different readings, even in the Greek versions. For some manuscripts render the three verbs in the future—*will supply, will multiply, will increase.*[3] In this way, there would be a confirmation of the foregoing

[1] "De ceste oblation;"—"Of this offering."

[2] "The words ὁ ἐπιχορηγῶν—βρῶσιν are a periphrasis of God (*i.e.*, the *Good* Being) 'who giveth us all things richly to enjoy.' It is formed on Isaiah lv. 10."—*Bloomfield.—Ed.*

[3] "The Vatican MS. reads with the futures—χορηγήσει, (*will supply,*) πληθύνει, (*will multiply,*) and αὐξήσει, (*will increase*)." *Penn.—Ed.*

statement, for it is no rare thing with Paul to repeat the same promise in different words, that it may be the better impressed upon men's minds. In other manuscripts these words occur in the infinitive mood, and it is well known that the infinitive is sometimes used in place of the optative. I rather prefer this reading, both because it is the more generally received one, and because Paul is accustomed to follow up his exhortations with prayers, entreating from God what he had previously comprised in his doctrine; though at the same time the former reading would not be unsuitable.

Bread for food. He mentions a two-fold fruit of the blessing of God upon us—*first*, that we have a sufficiency for ourselves for the support of life; and, *secondly*, that we have something to lay up for relieving the necessities of others. For as we are not born for ourselves merely,[1] so a Christian man ought neither to live to himself, nor lay out what he has, merely for his own use.

Under the terms *seed*, and *fruits of righteousness*, he refers to *alms*. The *fruits of righteousness* he indirectly contrasts with those returns that the greater number lay up in cellars, barns, and keeping-places, that they may, every one of them, cram in whatever they can gather, nay, scrape together, so as to enrich themselves. By the *former* term he expresses the means of doing good; by the *latter* the work itself, or office of love;[2] for *righteousness* is taken here, by *synecdoche*, to mean *beneficence*. "May God not only supply you with what may be sufficient for every one's private use, but also to such an extent, that the fountain of your liberality, ever flowing forth, may never be exhausted!" If, however, it is one department of *righteousness*—as assuredly it is not the least[3]—to relieve the necessities of neighbours, those must be unrighteous who neglect this department of duty.

[1] Our Author has here very probably in his eye a celebrated passage in Horace—"Nos numerus sumus, et fruges consumere nati;"—"We do but add to the numbers of mankind, and seem born only to consume the fruits of the earth." (Hor. Ep. i. 2, 27.)—*Ed.*

[2] "L'assistance laquelle on fait par charite;"—"The assistance which one gives in love."

[3] "Comme a la verite s'en est vne des principales;"—"As in truth it is one of the chief."

11. *May be enriched unto all bountifulness.* Again he makes use of the term *bountifulness*, to express the nature of true liberality—when, *casting all our care upon God*, (1 Peter v. 7,) we cheerfully lay out what belongs to us for whatever purposes he directs. He teaches us[1] that these are the true riches of believers, when, relying upon the providence of God for the sufficiency of their support, they are not by distrust kept back from doing good. Nor is it without good reason, that he dignifies with the title of affluence the satisfying abundance of a mind that is simple, and contented with its moderate share; for nothing is more famished and starved than the distrustful, who are tormented with an anxious desire of having.

Which produces through you. He commends, in consideration of another result, the alms which they were about to bestow—that they would tend to promote the glory of God. He afterwards, too, expresses this more distinctly, with amplification, in this way: "Besides the ordinary advantage of love, they will also produce thanksgiving." Now he amplifies by saying, that *thanks will be given to God by many*, and that, not merely for the liberality itself, by which they have been helped, but also for the entire measure of piety among the Corinthians.

By the term *administration*, he means what he had undertaken at the request of the Churches. Now what we render *functionem (service)*, is in the Greek λειτουργία—a term that sometimes denotes a sacrifice, sometimes any office that is publicly assigned.[2] Either of them will suit this passage

[1] "Or yci il nous remonstre et donne a entendre;"—"Now here he shows us and gives us to understand."

[2] The term λειτουργία is very frequently made use of in the Septuagint, in connection with the sacrifices and other services of the priests and Levites. (See Exod. xxxviii. 21; Numb. iv. 24, and viii. 22.) It is commonly employed by the Greek writers to denote a public service, more especially at Athens, discharged by the richer citizens at their own expense, and usually in rotation. The λειτουργοὶ, says *Potter*, in his Grecian Antiquities, (vol. i. pp. 99, 100,) were "persons of considerable estates, who, by their own tribe, or the whole people, were ordered to perform some public duty, or supply the commonwealth with necessaries at their own expenses. Of these there were diverse sorts, all of which were elected out of twelve hundred of the richest citizens, who were appointed by the people to undergo, when they should be required, all the burdensome and chargeable

well. For on the one hand, it is no unusual thing for alms to be termed sacrifices; and, on the other hand, as on occasion of offices being distributed among citizens,[1] no one grudges to undertake the duty that has been assigned him, so in the Church, imparting to others ought to be looked upon as a necessary duty.[2] The Corinthians, therefore, and others, by assisting the brethren at Jerusalem, presented a sacrifice to God, or they discharged a service that was proper, and one which they were bound to fulfil. Paul was the minister of that sacrifice, but the term *ministry*, or *service*, may also be viewed as referring to the Corinthians. It is, however, of no particular importance.

13. *By the experiment of that administration.* The term *experiment* here, as in a variety of other places, means *proof* or *trial*.[3] For it was a sufficient token for bringing the love of the Corinthians to the test—that they were so liberal to brethren that were at a great distance from them. Paul, however, extends it farther—to their concurrent obedience in the gospel.[4] For by such proofs we truly manifest, that we are obedient to the doctrine of the gospel. Now their concurrence appears from this—that alms are conferred with the common consent of all.

14. *And their prayer.* He omits no advantage which may be of any use for stirring up the Corinthians.[5] In the

offices in the commonwealth, every tribe electing an hundred and twenty out of their own body, though this was contrary to Solon's constitution, by which every man, of what quality soever, was obliged to serve the public according to his ability, with this exception only, that two offices should not be imposed on the same person at once, as we are informed by Demosthenes, in his oration against Leptines, where he likewise mentions an ancient law, requiring every man to undergo some λειτουργία every second year."—*Ed.*

[1] " Les charges estans distribuees, en vne ville entre les citoyens d'icelle;" " Offices being distributed in a town among the citizens of it."

[2] " Ainsi en l'Eglise la communication consiste en ce que chacun s'acquitte enuers ses prochains de ce qu'il leur doit en charite;"—" So in the Church, imparting to others consists in every one's discharging to his neighbours, what he owes them, in love."

[3] " Tesmoignage, enseignement, ou experience;"—" Proof, voucher, or trial."

[4] " Leur obeissance qu'ils rendoyent tous d'vn accord a l'euangile;"—" Their obedience which they rendered, all with one accord, to the gospel."

[5] " Qui puisse seruir a esmouuoir et encourager les Corinthiens;"—" That may serve to stir up and encourage the Corinthians."

first place, he has made mention of the comfort that believers would experience; *secondly*, the thanksgiving, by means of which God was to be glorified. Nay more, he has said that this would be a confession, which would manifest to all their unanimous concurrence in faith, and in pious obedience. He now adds the reward that the Corinthians would receive from the saints—good-will springing from gratitude,[1] and earnest prayers. "They will have," says he, "the means of requiting you in return; for they will regard you with the love with which they ought, and they will be careful to commend you to God in their prayers." At length, as though he had obtained his desire, he prepares himself[2] to celebrate the praises of God, by which he was desirous to testify the confidence felt by him, as though the matter were already accomplished.

CHAPTER X.

1. Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent am bold toward you:

2. But I beseech *you*, that I may not be bold when I am present with that confidence wherewith I think to be bold against some, which think of us as if we walked according to the flesh.

3. For though we walk in the flesh, we do not war after the flesh:

4. (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;)

5. Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

1. Porro ipse ego Paulus exhortor vos[3] per lenitatem et mansuetudinem Christi, qui secundum faciem humilis quidem sum inter vos, absens autem audax sum in vos.

2. Rogo autem, ne præsens audeam ea fiducia, qua cogito audax esse in quosdam, qui nos æstimant, acsi secundum carnem ambularemus.

3. Nam in carne ambulantes, non secundum carnem militamus.

4. Siquidem arma militiæ nostræ non carnalia sunt, sed potentia Deo ad destructionem munitionum, quibus consilia destruimus.

5. Et omnem celsitudinem, quæ extollitur adversus cognitionem Dei: et captivam ducimus omnem cogitationem ad obediendum Christo:[4]

[1] "Procedante de la recognoissance du benefice qu'ils auoyent receu des Corinthiens;"—"Proceeding from an acknowledgment of the kindness that they had received from the Corinthians."

[2] "D'vne grande affection;"—"With great ardour."

[3] "Je vous exhorte, ou prie;"—"I exhort or entreat you."

[4] "Et reduisons en captiuite toute intelligence, ou amenans comme pri-

6. And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

6. Et in promptu habemus vindictam adversus omnem inobedientiam, quum impleta fuerit vestra obedientia.

Having finished his exhortation, he now proceeds partly to refute the calumnies with which he had been defamed by the false apostles, and partly to repress the insolence[1] of certain wicked persons, who could not bear to be under restraint. Both parties, with the view of destroying Paul's authority, construed the vehemence with which he thundered in his Epistles to be θρασοδειλίαν—(*mere bravado,*)[2] because when present he was not equally prepared to show himself off in respect of appearance, and address, but was mean and contemptible. "See," said they, "here is a man, that, under a consciousness of his inferiority, is so very modest and timid, but now, when at a distance, makes a fierce attack! Why is he less bold in speech than in letters? Will *he* terrify us, when he is at a distance, who, when present, is the object of contempt? How comes he to have such confidence as to imagine, that he is at liberty to do anything with us?"[3] They put speeches of this kind into circulation, with the view of disparaging his strictness, and even rendering it odious. Paul replies, that he is not *bold* except in so far as he is constrained by necessity, and that the meanness of his bodily presence, for which he was held in contempt, detracted nothing from his authority, inasmuch as he was distinguished by spiritual excellence, not by carnal show. Hence those would not pass with impunity, who derided either his exhortations, or his reproaches, or his threatenings. The words *I myself* are emphatic; as though he had said, that however the malevolent might blame him for inconstancy, he was in reality not changeable, but remained uniformly the same.

sonnier, toute," &c.;—"And we bring into captivity every thought ... leading forth as a prisoner every," &c.

[1] "L'insolence et audace;"—"The insolence and audacity."

[2] "Vne hardiesse d'vn vanterau;"—"The boldness of a ..." θρασοδειλία is a compound of θράσος (*boldness*) and δειλία (*cowardice*).

[3] "Qu'il pense auoir toute authorite sur nous:"—"That he ... has entire authority over us."

1. *I exhort you.* The speech is abrupt, as is frequently the case with speeches uttered under the influence of strong feeling. The meaning is this: "I beseech you, nay more, I earnestly entreat you by the *gentleness of Christ*, not to compel me, through your obstinacy, to be more severe than I would desire to be, and than I will be, towards those who despise me, on the ground of my having nothing excellent in external appearance, and do not recognise that spiritual excellence, with which the Lord has distinguished me, and by which I ought rather to be judged of."

The form of entreaty, which he makes use of, is taken from the subject in hand, when he says—*by the meekness and gentleness of Christ.* Calumniators took occasion to find fault with him, because his bodily presence was deficient in dignity,[1] and because, on the other hand, when at a distance, he thundered forth in his Epistles. Both calumnies he befittingly refutes, as has been said, but he declares here, that nothing delights him more than *gentleness*, which becomes a minister of Christ, and of which the Master himself furnished an example. *Learn of me*, says he, *for I am meek and lowly. My yoke is easy and my burden is light.* (Matt. xi. 29, 30.) The Prophet also says of him, *His voice will not be heard in the streets: a bruised reed he shall not break*, &c. (Isaiah xlii. 2, 3.) That gentleness, therefore, which Christ showed, he requires also from his servants. Paul, in making mention of it, intimates that he is no stranger to it.[2] "I earnestly beseech you not to despise that *gentleness*, which Christ showed us in his own person, and shows us every day in his servants, nay more, which ye see in me."

Who in presence. He repeats this, as if in the person of his adversaries, by way of imitating them.[3] Now he confesses, so far as words go, what they upbraided him with, yet, as we shall see, in such a way as to concede nothing to them in reality.

[1] "Auoit bien peu de dignite et maieste en apparence;"—"Had very little dignity and majesty in appearance."

[2] "Il n'est pas nouueau a la pratiquer;"—"He is no stranger to the practice of it."

[3] "En contrefaisant les propos qu'ils tenoyent de luy;"—"By imitating the speeches that they uttered respecting him." See vol. i. p. 65.

2. *I beseech you, that I may not be bold, when I am present.* Some think, that the discourse is incomplete, and that he does not express the matter of his request.[1] I am rather of opinion, however, that what was wanting in the former clause is here completed, so that it is a general exhortation: "Show yourselves docile and tractable towards me, that I may not be constrained to be more severe." It is the duty of a good pastor to allure his sheep peacefully and kindly, that they may allow themselves to be governed, rather than to constrain them by violence. Severity, it is true, is, I acknowledge, sometimes necessary, but we must always set out with *gentleness*, and persevere in it, so long as the hearer shews himself tractable.[2] Severity must be the last resource. "We must," says he, "try all methods, before having recourse to rigour; nay more, let us never be rigorous, unless we are constrained to it." In the mean time, as to their reckoning themselves pusillanimous and timid, when he had to come to close quarters, he intimates that they were mistaken as to this, when he declares that he will stoutly resist face to face the contumacious.[3] "They despise me," says he, "as if I were a pusillanimous person, but they will find that I am braver and more courageous than they could have wished, when they come to contend in good earnest." From this we see, *when* it is time to act with severity—after we have found, on trial being made, that allurements and mildness have no good effect. "I shall do it with reluctance," says Paul, "but still I have determined to do it." Here is an admirable medium; for as we must, in so far as is in our power, *draw* men rather than *drive* them, so, when mildness has no effect, in dealing with those that are stern and refractory, rigour must of necessity be resorted to: otherwise it will not be moderation, nor equableness of temper, but criminal cowardice.[4]

Who account of us. Erasmus renders it—"Those who

[1] "Et le sens seroit, Ie vous prie, afin qu'il ne faille point vser de hardiesse;"—"And the meaning would be, I beseech you, in order that I may not have occasion to use boldness."

[2] "Docile et traittable;"—"Teachable and tractable."

[3] "Aux rebelles et obstinez;"—"The rebellious and obstinate."

[4] "Couardice ou nonchalance;"—"Cowardice or indifference."

think that we walk, as it were, according to the flesh." The Old Interpreter came nearer, in my opinion, to Paul's true meaning—" Qui nos arbitrantur, tanquam secundum carnem ambulemus ;"—(" Those who think of us as though we walked according to the flesh ;"[1]) though, at the same time, the phrase is not exactly in accordance with the Latin idiom, nor does it altogether bring out the Apostle's full meaning. For λογιζεσθαι is taken here to mean—*reckoning* or *esteeming*.[2] " They think of us," says Paul, " or they take this view of us, as though we walked according to the flesh."

To walk according to the flesh, Chrysostom explains to mean—acting unfaithfully, or conducting one's self improperly in his office;[3] and, certainly, it is taken in this sense in various instances in Paul's writings. The term *flesh*, however, I rather understand to mean—outward pomp or show, by which alone the false Apostles are accustomed to recommend themselves. Paul, therefore, complains of the unreasonableness of those who looked for nothing in him except the *flesh*, that is, visible appearance, as they speak, or in the usual manner of persons who devote all their efforts to ambition. For as Paul did not by any means excel in such endowments, as ordinarily procure praise or reputation among the *children of this world*, (Luke xvi. 8,) he was despised as though he had been one of the common herd. But by whom?[4]

[1] Wiclif (1380) renders it: " that demen" (*i.e., judge*) " us as if we wandren aftir the fleisch." Tyndale (1534,) Cranmer (1539,) and Geneva (1557,) read as follows: " which repute us as though we walked carnally." Rheims (1582)—" which thinke us as though we walke according to the flesh."—*Ed.*

[2] " The sense is, ' I entreat, I say, that I may not have to be bold when I am *present*, with that confidence, wherewith I intend to be bold against certain, who regard me as *walking after the flesh*,' *i.e.*, guided by worldly principles. There seems to be a *paranomasia* in λογίζομαι and λογιζομένους, which, if introduced into English, may perhaps be best expressed by *reckon*."—*Bloomfield.—Ed.*

[3] " Nec satis recte (ut opinor) Chrysostomus κατὰ σάρκα perinde exposuit, acsi accusaretur Apostolus eo nomine quod Spiritu Dei non duceretur, sed pravis carnis affectibus ;"—" Nor is it altogether with propriety, in my opinion, that Chrysostom has explained κατὰ σάρκα, as if the Apostle were accused on this ground—that he was not led by the Spirit of God, but by the depraved affections of the flesh."—*Beza —Ed.*

[4] " Mais qui estoyent ceux qui le mesprisoyent ainsi ?"—" But who are those that despised him thus ?"

Certainly, by the ambitious, who estimated him from mere appearance, while they paid no regard to what lay concealed within.

3. *For though we walk in the flesh. Walking in the flesh* means here—*living in the world;* or, as he expresses it elsewhere, *being at home in the body.* (2 Cor. v. 6.) For he was shut up in the prison of his body. This, however, did not prevent the influence of the Holy Spirit from showing itself marvellously in his weakness. There is here again a kind of concession, which, at the same time, is of no service to his adversaries.

Those *war according to the flesh,* who attempt nothing but in dependence upon worldly resources, in which alone, too, they glory. They have not their confidence placed in the government and guidance of the Holy Spirit. Paul declares that he is not one of this class, inasmuch as he is furnished with other weapons than those of the flesh and the world. Now, what he affirms respecting himself is applicable, also, to all true ministers of Christ.[1] For they *carry an inestimable treasure in earthen vessels,* as he had previously said. (2 Cor. iv. 7.) Hence, however they may be surrounded with the infirmities of the flesh, the spiritual power of God, nevertheless, shines forth resplendently in them.

4. *For the weapons of our warfare.* The warfare corresponds with the kind of weapons. He glories in being furnished with *spiritual* weapons. The warfare, accordingly, is *spiritual.* Hence it follows by way of contraries,[2] that it is not *according to the flesh.* In comparing the ministry of the gospel to a *warfare,* he uses a most apt similitude. The life of a Christian, it is true, is a perpetual warfare, for whoever gives himself to the service of God will have no truce from Satan at any time, but will be harassed with incessant disquietude. It becomes, however, ministers of the word and pastors to be standard-bearers, going before the others; and, certainly, there are none that Satan harasses more,

[1] " Tous vrais seruiteurs et ministres de Jesus Christ ;"—" All true servants and ministers of Jesus Christ."

[2] " Par vn argument prins (comme on appelle) des choses contraires ;" —" By an argument taken (as the expression is) from things contrary."

that are more severely assaulted, or that sustain more numerous or more dreadful onsets. That man, therefore, is mistaken, who girds himself for the discharge of this office, and is not at the same time furnished with courage and bravery for contending; for he is not exercised otherwise than in fighting. For we must take this into account, that the gospel is like a fire, by which the fury of Satan is enkindled. Hence it cannot but be that he will arm himself for a contest, whenever he sees that it is advanced.

But by what weapons is he to be repelled? It is only by spiritual weapons that he can be repelled. Whoever, therefore, is unarmed with the influence of the Holy Spirit, however he may boast that he is a minister of Christ, will nevertheless, not prove himself to be such. At the same time, if you would have a full enumeration of spiritual weapons, doctrine must be conjoined with zeal, and a good conscience with the efficacy of the Spirit, and with other necessary graces. Let now the Pope go, and assume to himself the apostolic dignity.[1] What could be more ridiculous, if our judgment is to be formed in accordance with the rule here laid down by Paul!

Mighty through God. Either *according to God*, or *from God*. I am of opinion, that there is here an implied antithesis, so that this *strength* is placed in contrast with the *weakness* which appears outwardly before the world, and thus, paying no regard to the judgments of men, he would seek from God approbation of his fortitude.[2] At the same time, the *antithesis* will hold good in another sense—that the power of his arms depends upon God, not upon the world.

In the demolishing of fortresses. He makes use of the term *fortresses* to denote contrivances, and every high thing that is exalted against God,[3] as to which we shall find him

[1] "Qu'il s'attribue tant qu'il voudra le titre de dignite Apostolique;"—"Let him assume to himself, as much as he pleases, the title of Apostolic dignity."

[2] "Ainsi le sens seroit, que laissant là tous les jugemens des hommes, il se retireroit vers Dieu pour auoir approbation de sa force;"—"Thus the meaning would be, that, disregarding all the judgments of men, he would direct his view God-ward to have approbation of his fortitude."

[3] "The word here rendered *strongholds* (ὀχυρώματα) means properly—fastnesses, fortresses, or strong fortifications It is here beautifully used

speaking afterwards. It is, however, with propriety and expressiveness that he so designates them; for his design is to boast, that there is nothing in the world so strongly fortified as to be beyond his power to overthrow. I am well aware how carnal men glory in their empty shows, and how disdainfully and recklessly they despise me, as though there were nothing in me but what is mean and base, while they, in the mean time, were standing on a lofty eminence. But their confidence is foolish, for that armour of the Lord, with which I fight, will prevail in opposition to all the bulwarks, in reliance upon which they believe themselves to be invincible. Now, as the world is accustomed to fortify itself in a twofold respect for waging war with Christ—on the one hand, by cunning, by wicked artifices, by subtilty, and other secret machinations; and, on the other hand, by cruelty and oppression, he touches upon both these methods. For by *contrivances* he means, whatever pertains to carnal wisdom.

The term *high thing* denotes any kind of glory and power in this world. There is no reason, therefore, why a servant of Christ should dread anything, however formidable, that may stand up in opposition to his doctrine. Let him, in spite of it, persevere, and he will scatter to the winds every machination of whatever sort. Nay more, the kingdom of Christ cannot be set up or established, otherwise than by throwing down everything in the world that is exalted. For nothing is more opposed to the spiritual wisdom of God than the wisdom of the flesh; nothing is more at variance with the grace of God than man's natural ability, and so as to other things. Hence the only foundation of Christ's kingdom is the abasement of men. And to this effect are

to denote the various obstacles, resembling a *fortress*, which exist, and which are designed and adapted to oppose the truth and the triumph of the Christian's cause. All these obstacles are strongly *fortified*. . . . . The whole world is *fortified* against Christianity; and the nations of the earth have been engaged in little else, than in raising and strengthening such strongholds for the space of six thousand years. The Christian religion goes forth against all the combined and concentrated powers of resistance of the whole world; and the warfare is to be waged against every strongly *fortified* place of error and of sin. These strong *fortifications* of error and of sin are to be battered down and laid in ruins by our spiritual weapons."—*Barnes.—Ed.*

those expressions in the Prophets: *The moon shall be ashamed, and the sun shall be confounded, when the Lord shall begin to reign in that day:* Again, *The loftiness of man shall be bowed down, and the high looks of mortals shall be abased, and the Lord alone shall be exalted in that day.* (Isaiah v. 15, and ii. 17.) Because, in order that God alone may shine forth, it is necessary that the glory of the world should vanish away.

5. *And bring into captivity.* I am of opinion, that, having previously spoken more particularly of the conflict of spiritual armour, along with the hinderances that rise up in opposition to the gospel of Christ, he now, on the other hand, speaks of the ordinary preparation, by which men must be brought into subjection to him. For so long as we rest in our own judgment, and are wise in our own estimation, we are far from having made any approach to the doctrine of Christ. Hence we must set out with this, that *he who is wise must become a fool,* (1 Cor. iii. 18,) that is, we must give up our own understanding, and renounce the wisdom of the flesh, and thus we must present our minds to Christ empty that he may fill them. Now the form of expression must be observed, when he says, that he *brings every thought into captivity,* for it is as though he had said, that the liberty of the human mind must be restrained and bridled, that it may not be wise, apart from the doctrine of Christ; and farther, that its audacity cannot be restrained by any other means, than by its being carried away, as it were, *captive.* Now it is by the guidance of the Spirit, that it is brought to allow itself to be placed under control, and remain in a voluntary captivity.

6. *And are in readiness to avenge.* This he adds, lest insolent men should presumptuously lift themselves up in opposition to his ministry, as if they could do so with impunity. Hence he says, that power had been given him—not merely for constraining voluntary disciples to subjection to Christ, but also for inflicting *vengeance* upon the rebellious,[1] and that his threats were not empty bugbears,[2] but had the

[1] "Des rebelles et obstinez;"—"Upon the rebellious and obstinate."

[2] "Pour faire peur (comme on dit) aux petits enfans:"—"To frighten (as they say) little children."

execution quite in readiness—to use the customary expression. Now this vengeance is founded on Christ's word—*whatsoever ye shall bind on earth shall be bound also in heaven.* (Matt. xviii. 18.) For although God does not thunder forth immediately on the minister's pronouncing the sentence, yet the decision is ratified,[1] and will be accomplished in its own time. Let it, however, be always understood, that it is when the minister fights with spiritual armour. Some understand it as referring to bodily punishments, by means of which the Apostles inflicted vengeance upon contumacious and impious persons; as for example, Peter struck Ananias and Sapphira dead, and Paul struck Elymas the sorcerer blind. (Acts v. 1-10, and xiii. 6-11.) But the other meaning suits better, for the Apostles did not make use of that power invariably or indiscriminately. Paul, however, speaks in general terms—that he has *vengeance* ready at hand against all the disobedient.

When your obedience shall be fulfilled. How prudently he guards against alienating any by excessive severity! For as he had threatened to inflict punishment upon the rebellious, that he may not seem to provoke them, he declares that another duty had been enjoined upon him with regard to them—simply that of making them obedient to Christ. And, unquestionably, this is the proper intention of the gospel, as he teaches both in the commencement and in the close of the Epistle to the Romans. (Rom. i. 5, and xvi. 26.) Hence all Christian teachers ought carefully to observe this order, that they should first endeavour with gentleness to bring their hearers to obedience, so as to invite them kindly before proceeding to inflict punishment upon rebellion.[2] Hence, too, Christ[3] has given the commandment as to *loosing* before that of *binding.*[4]

[1] "Ferme et stable;"—"Firm and stable."

[2] "Auant qu'entrer à les menacer, et leur denoncer la peine de rebellion;"—"Before proceeding to threaten them, and denounce upon them the punishment of rebellion."

[3] "Et pour ceste cause Jesus Christ luy-mesme;"—"And for this reason Jesus Christ himself."

[4] CALVIN manifestly alludes here to John xx. 23, in commenting on which he says, "As the embassy of salvation and of eternal life has been committed to the Apostles, so, on the other hand, they have been armed

7. Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he *is* Christ's, even so *are* we Christ's.

8. For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed:

9. That I may not seem as if I would terrify you by letters.

10. For *his* letters, say they, *are* weighty and powerful; but *his* bodily presence *is* weak, and *his* speech contemptible.

11. Let such an one think this, that such as we are in word by letters when we are absent, such *will we be* also in deed when we are present.

7. Quæ secundum faciem sunt videtis: si quis sibi confidit, quia sit Christi, hoc reputet etiam ex se ipso rursum, quod sicuti ipse Christi, ita et nos Christi.

8. Nam etsi abundantius glorier de potestate nostra, quam dedit nobis Dominus in ædificationem, et non in destructionem vestram, non pudefiam;

9. Ne autem videar terrere vos per Epistolas.

10. (Siquidem Epistolæ, inquiunt, graves sunt ac robustæ; præsentia autem corporis infirma, et sermo contemptus.)

11. Hoc cogitet qui talis est, quod quales sumus absentes, sermone per Epistolas, tales sumus etiam præsentes, opere.

7. *That are according to appearance.* In the first place, the clause *according to appearance*, may be taken in two ways: either as meaning the reality itself, visible and manifest, or an outward mask,[1] that deceives us. The sentence, too, may be read either interrogatively or affirmatively: nay more, the verb βλέπετε may be taken either in the imperative mood, or in the subjunctive. I am rather of opinion, however, that it is expressive of chiding, and that the Corinthians are reproved, because they suffered their eyes to be dazzled with empty show. "You greatly esteem others who swell out with mighty airs of importance, while you look down upon me, because I have nothing of show and boast-

with *vengeance* against all the ungodly, who reject the salvation offered to them, as Paul teaches. (2 Cor. x. 6.) But this is placed last in order, because it was proper that the true and real design of preaching the gospel should be first exhibited. That we are reconciled to God belongs to the nature of the gospel; that believers are adjudged to eternal life may be said to be accidentally connected with it. For this reason, Paul, in the passage which I lately quoted, when he threatens vengeance against unbelievers, immediately adds—*after that your obedience shall have been fulfilled;* (2 Cor. x. 6;) for he means, that it belongs peculiarly to the gospel to invite all to salvation, but that it is accidental to it that it brings destruction to any."—CALVIN on John, vol. ii. p. 273.—*Ed.*

[1] "La masque et apparence exterieure;"—"An outward mask and appearance."

ing." For Christ himself contrasts the *judgment that is according to appearance* with *righteous judgment.* (John vii. 24, and viii. 15.) Hence he reproves the Corinthians, because, contenting themselves with show, or appearance, they did not seriously consider, what kind of persons ought to be looked upon as the servants of Christ.

If any one trusteth in himself—an expression that is full of great confidence, for he takes it, as it were, for granted, that he is so certainly a minister of Christ, that this distinction cannot be taken from him. "Whoever," says he, "is desirous to be looked upon as a minister of Christ, must necessarily count me in along with himself." For what reason? "*Let him,*" says he, "*think for himself,* for whatever things he may have in himself, that make him worthy of such an honour, the same will he find in me." By this he hinted to them, that, whoever they might be that reviled him, ought not to be looked upon as the servants of Christ. It would not become all to speak thus confidently, for it might certainly happen—nay, it happens every day, that the same claim is haughtily advanced by persons, that are of no reputation, and are nothing else than a dishonour to Christ.[1] Paul, however, affirmed nothing respecting himself but what he had openly given proof of by clear and sure evidences among the Corinthians. Now should any one, while destitute of all proof of the reality, recommend himself in a similar manner, what would he do but expose himself to ridicule? To *trust in one's self* is equivalent to assuming to one's self power and authority on the pretext that he serves Christ, while he is desirous to be held in estimation.

8. *For though I should boast more largely of my authority.* It was a sign of modesty, that he put himself into the number of those, whom he greatly excelled. At the same time, he was not disposed to show such modesty, as not to retain his authority unimpaired. He accordingly adds, that he had said less than his authority entitled him to say; for he was not one of the ordinary class of ministers, but was

[1] "Vn tas de garnement;"—"A band of profligates."

even distinguished among the Apostles. Hence he says: "Though I should boast more, *I should not be ashamed,* for there will be good ground for it." He anticipates an objection, because he does not fail to speak of his own glory, while at the same time he refrains from making farther mention of it, that the Corinthians may understand, that, if he boasts, it is against his will, as in truth the false Apostles constrained him to it; otherwise he would not have done so.

By the term *power* he means—the authority of his Apostleship, which he had among the Corinthians, for, though all the ministers of the word have the same office in common, there are, nevertheless, degrees of honour. Now God had placed Paul on a higher eminence than others, inasmuch as he had made use of his endeavours for founding[1] that Church, and had in many ways put honour upon his Apostleship. Lest, however, malevolent persons should stir up odium against him, on the ground of his making use of the term *power*, he adds the purpose for which it was given him —the salvation of the Corinthians. Hence it follows, that it ought not to be irksome to them, or grievous, for who would not bear patiently, nay more, who would not love what he knows to be of advantage to him? In the mean time, there is an implied contrast between *his* power, and that in which the false Apostles gloried—which was of such a nature, that the Corinthians received no advantage from it, and experienced no edification. There can, however, be no doubt, that all the ministers of the word are, also, furnished with *power;* for of what sort were a preaching of the word, that was without *power?* Hence it is said to all— *He that heareth you, heareth me; he that rejecteth you, rejecteth me.* (Luke x. 16.)

As, however, many, on false grounds, claim for themselves what they have not, we must carefully observe, how far Paul extends his *power*—so as to be to the edification of believers. Those, then, who exercise *power* in the way of destroying the Church, prove themselves to be tyrants, and robbers—not pastors. In the *second* place, we must observe,

[1] "Pour fonder et batir;"—"For founding and building up."

that he declares, that it was given to him by God. He, therefore, that is desirous to have any thing in his power to do, must have God as the Author of his power. Others, it is true, will boast of this also, as the Pope with full mouth thunders forth, that he is Christ's vicar. But what evidence does he give of this?[1] For Christ has not conferred *power* of this kind upon dumb persons, but upon the Apostles, and his other ministers, that the doctrine of his Gospel might not be without defence. Hence the whole *power* of ministers is included in the word—but in such a way, nevertheless, that Christ may always remain Lord and Master. Let us, therefore, bear in mind, that in lawful authority these two things are required—that it be given by God, and that it be exercised for the welfare of the Church. It is well known, who they are, on whom God has conferred this *power*, and in what way he has limited the power he has given. Those exercise it in a proper manner, who faithfully obey his commandment.

Here, however, a question may be proposed. "God says to Jeremiah, Behold, I set thee over the nations, and kingdoms, *to plant, and to pluck up, to build and to destroy.* (Jer. i. 10.) We have, also, found it stated a little before, (verse 5,) that the Apostles were set apart on the same footing—that they might destroy every thing that exalted itself against Christ. Nay more, the teachers of the gospel cannot build up in any other way, than by destroying the old man. Besides, they preach the gospel to the condemnation and destruction of the wicked." I answer that, what Paul says here, has nothing to do with the wicked, for he addresses the Corinthians, to whom he wished his Apostleship to be beneficial. With regard to them, I say, he could do nothing but with a view to edification. We have already observed, also, that this was expressly stated, that the Corinthians might know, that the authority of this holy man was not assailed by any one but Satan, the enemy of their salvation, while the design of that authority was their edification.

[1] "Mais que fait-il? quel tesmoignage en rend-il, pour luy adiouster foy;"—"But what does he do? what proof does he give of it, that credit may be given him?"

At the same time, it is in other respects true in a general way, that the doctrine of the gospel has in its own nature a tendency to *edification*—not to *destruction*. For as to its destroying, that comes from something apart from itself—from the fault of mankind, while they stumble at the stone that was appointed for them as a *foundation*. (1 Peter ii. 8.) As to the fact, that we are renewed after the image of God by the destruction of the old man—that is not at all at variance with Paul's words, for in that case destruction is taken in a good sense, but here in a bad sense, as meaning the ruin of what is God's, or as meaning the destruction of the soul—as if he had said, that his *power* was not injurious to them, for instead of this the advantage of it for their salvation was manifest.

9. *That I may not seem to terrify.* Again he touches on the calumny which he had formerly refuted, (verse 1,) that he was bold in his writings, while in their presence his courage failed him. On this pretext they disparaged his writings.[1] "What!" said they, "will he terrify us by letters when at a distance, while, if present with us, he would scarcely venture to mutter a word!" Lest, therefore, his letters should have less weight, he answers, that no objection is advanced against him, that should either destroy or weaken his credit, and that of his doctrine, for *deeds* were not to be less valued than *words*. He was not less powerful in actions when present, than he was by words when absent. Hence it was unfair, that his bodily presence should be looked upon as contemptible. By *deed*, here, he means, in my opinion, the efficacy and success of his preaching, as well as the excellences that were worthy of an Apostle, and his whole manner of life. *Speech*, on the other hand, denotes—not the very substance of doctrine, but simply the form of it, and the bark, so to speak: for he would have contended for doctrine with greater keenness. The contempt, however, proceeded from this—that he was deficient in that ornament and splendour of eloquence, which secures favour.[2]

[1] "Ils rendoyent ses ecrits contemptibles;"—"They made his writings contemptible."

[2] "Par laquelle on acquiert grace enuers les hommes;"—"By which they acquire favour among men."

12. For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise.

13. But we will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

14. For we stretch out ourselves beyond *our measure*, as though we reached not unto you; for we are come as far as to you also in *preaching* the gospel of Christ:

15. Not boasting of things without *our* measure, *that is*, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,

16. To preach the gospel in the *regions* beyond you, *and* not to boast in another man's line of things made ready to our hand.

17. But he that glorieth, let him glory in the Lord.

18. For not he that commendeth himself is approved, but whom the Lord commendeth.

12. Non enim audemus nos quibusdam inserere aut comparare, qui se ipsos commendant: verum ipsi in se ipsis se metientes, et se ipsos comparantes sibi, non sapiunt.

13. Nos autem non sine modo gloriabimur, sed pro mensura regulæ, quam nobis distribuit Deus: mensura, inquam, perveniendi etiam usque ad vos.

14. Non enim quasi ad vos non perveniremus, supra modum extendimus nos ipsos: siquidem usque ad vos pertigimus in Evangelio Christi.

15. Non gloriantes sine modo in alienis laboribus,[1] spem autem habentes, crescente fide vestra in vobis, nos magnificatum iri secundum nostram regulam in exuberantiam.

16. Ut etiam ultra vos evangelizem, non in aliena regula, ut de iis, quæ parata sunt, glorier.

17. Cæterum qui gloriatur in Domino glorietur.

18. Non enim qui se ipsum commendat, ille probatus est: sed quem Dominus commendat.

12. *For we dare not.* He says this by way of *irony*, for afterwards he does not merely compare himself boldly with them, but, deriding their vanity, he leaves them far behind him. Now by this *irony* he gives a stroke, not merely to those foolish boasters,[2] but also to the Corinthians, who encouraged them in their folly by their misdirected approbation. "I am satisfied," says he, "with my moderate way; for I would not dare to put myself on a footing with your Apostles, who are the heralds of their own excellence. In the mean time, when he intimates that their glory consists of mere speaking and boasting, he shows, how silly and worth-

[1] "Ne nous glorifians point outre mesure es labeurs d'autres, *ou*, Ne nous glorifians point en ce qui n'est point de *nostre* mesure, *c'est à dire*," &c.;—"Not boasting beyond measure in the labours of others, *or*, not boasting in what is not within *our* measure, *that is to say*," &c.

[2] *Thrasones.*—See vol. i. p. 98, *n.* 1.

Satan's vile agents, show but too clearly, that we do not maintain conjugal fidelity towards Christ. We must also take notice of the term *simplicity*, for Paul's fear was not, lest the Corinthians should all at once openly draw back altogether from Christ, but lest, by turning aside, by little and little, from the simplicity which they had learned, so as to go after profane and foreign contrivances, they should at length become adulterated.

He brings forward a comparison—*as the serpent beguiled Eve through his subtilty.* For if false teachers have a show of wisdom, if they have any power of eloquence for persuading, if they plausibly insinuate themselves into the minds of their hearers, and instil their poison by fawning artifices, it was in a similar way that Satan also *beguiled Eve*, as he did not openly declare himself to be an enemy, but crept in privily under a specious pretext.

4. *For if he that cometh.* He now reproves the Corinthians for the excessive readiness, which they showed to receive the false apostles. For while they were towards Paul himself excessively morose and irritable,[1] so that on any, even the least occasion, they were offended if he gave them even the slightest reproof, there was, on the other hand, nothing that they did not bear with, on the part of the false Apostles. They willingly endured their pride, haughtiness, and unreasonableness. An absurd reverence of this nature he condemns, because in the mean time they showed no discrimination or judgment. "How is it that they take[2] so much liberty with you, and you submit patiently to their control? Had they brought you another Christ, or another gospel, or another Spirit, different from what you received through my hands, I would assuredly approve of your regard for them, for they would be deserving of such honour. But as they have conferred upon you nothing, that I had not given you previously, what sort of gratitude do you show in all but adoring those, to whom you are indebted for nothing, while

[1] "Trop chagrins, difficiles, mal-aises a contenter, et faciles a estre irritez;"—"Excessively fretful, hard to please, not easily satisfied, and very readily provoked."

[2] "Entreprenent et vsurpent;"—"Assume and usurp."

mask of the hood laid aside,[1] and a thorough examination entered upon, their vanity would at once be discovered. Why so? The old proverb holds good: "Ignorance is pert."[2] But the excessively insolent arrogance of the monks[3] proceeds chiefly from this—that they *measure themselves by themselves;* for, as in their cloisters there is nothing but barbarism,[4] it is not to be wondered, if the man that has but one eye is a king among the blind. Such were Paul's rivals, for inwardly they flattered themselves, not considering what virtues entitled a person to true praise, and how far short they came of the excellence of Paul, and those like him. And, certainly, this single consideration might justly have covered them with shame, but it is the just punishment of the ambitious, that by their silliness they expose themselves to ridicule, (than which there is nothing that they are more desirous to avoid,) and in place of glory, which they are immoderately desirous of,[5] they incur disgrace.

13. *But we will not boast beyond our measure.* He now contrasts his own moderation with the folly of the false Apostles,[6] and, at the same time, he shows what is the true measure of glorying—when we keep within the limits that

had so long enveloped them; and it also rendered them inaccessible to that auspicious light of improved science, whose salutary beams had already been felt in several of the European provinces. The instructors of youth, dignified with the venerable titles of Artists, Grammarians, Physicians, and Dialecticians, loaded the memories of their laborious pupils with a certain quantity of barbarous terms, arid and senseless distinctions, and scholastic precepts delivered in the most inelegant style, and all such that could repeat this jargon with a certain readiness and rapidity were considered as men of uncommon eloquence and erudition. The whole body of the philosophers extolled Aristotle beyond all measure, while scarcely any studied him, and none understood him."—*Mosheim's* Ecclesiastical History, (Lond. 1825,) vol. iv. p. 22.—*Ed.*

[1] "Laisser derriere ceste masque de frocs et coqueluches;"—"To leave behind that mask of frocks and cowls."

[2] Our author quotes the same proverb in vol. i. p. 460; and also when commenting on 1 Tim. i. 7.—*Ed.*

[3] "Ceste arrogance intolerable des moines;"—"This intolerable arrogance of the monks."

[4] "Pure barbarie et bestise;"—"Mere barbarism and stupidity."

[5] "Laquelle ils appetent par moyens mal propres;"—"Which they aim at by improper means."

[6] "Il oppose maintenant sa modestie a la sotte outrecuidance des faux-apostres;"—"He now contrasts his modesty with the foolish presumption of the false Apostles."

that every one is worthy of honour, in so far as he is distinguished by graces received from God, and especially if any advantage has redounded to thee from them.

6. *But though I am rude.* There was one thing,[1] in which he might appear, at first view, to be inferior—that he was devoid of eloquence. This judgment,[2] therefore, he anticipates and corrects, while he acknowledges himself, indeed, to be *rude* and unpolished *in speech*, while at the same time he maintains that he has *knowledge*. By *speech* here he means, elegance of expression; and by *knowledge* he means, the very substance of doctrine. For as man has both a soul and a body, so also in doctrine, there is the thing itself that is taught, and the ornament of expression with which it is clothed. Paul, therefore, maintains that he understands, what should be taught, and what is necessary to be known, though he is not an eloquent orator, so as to know how to set off his doctrine by a polished and eloquent manner of expression.

It is asked, however, whether elegance of speech[3] is not also necessary for Apostles; for how will they otherwise be prepared for teaching? *Knowledge* might perhaps suffice for others, but how could a teacher be dumb? I answer, that, while Paul acknowledges himself to be *rude in speech*, it is not as though he were a mere infant, but as meaning, that he was not distinguished by such splendid eloquence as others, to whom he yields the palm as to this, retaining for himself what was the principal thing—the reality itself,[4] while he leaves them talkativeness without gravity. If, however, any one should inquire, why it is that the Lord, who *made men's tongues*, (Exod. iv. 11,) did not also endow so eminent an apostle with eloquence, that nothing might be wanting to him, I answer, that he was furnished with a sufficiency for supplying the want of eloquence. For we see and feel, what majesty there is in his writings, what elèvation appears in them, what a weight of meaning is couched

[1] "Il n'y auoit que ceci seul;"—"There was only this one thing."

[2] "Ce fol iugement;"—"This foolish judgment."

[3] "La faculte de bien parler et auec grace;"—"The power of speaking well and gracefully."

[4] "La substance de la chose;"—"The substance of the thing."

under them, what power is discovered in them. In fine, they are thunderbolts, not mere words. Does not the efficacy of the Spirit appear more clearly in a naked rusticity of words, (so to speak,) than under the disguise of elegance and ornament? Of this matter, however, we have treated more largely in the former Epistle.[1] In short, he admits, as far as words are concerned, what his adversaries allege by way of objection, while he denies in reality what they hold forth. Let us also learn, from his example, to prefer deeds to words, and, to use a barbarous but common proverb—"Teneant alii quid *nominis*, nos autem quid *rei*;"—"Let others know something of the *name*, but let us know something of the *reality*."[2] If eloquence is superadded, let it be regarded by us as something over and above; and farther, let it not be made use of for disguising doctrine, or adulterating it, but for unfolding it in its genuine simplicity.

But everywhere. As there was something magnificent in placing himself on a level with the chief Apostles, that this may not be ascribed to arrogance, he makes the Corinthians judges, provided they judge from what they have themselves experienced; for they had known sufficiently well, from many proofs, that he did not boast needlessly, or without good reason. He means, therefore, that he needs not make use of words, inasmuch as reality and experience afford clear evidence of every thing that he was about to say.[3]

7. Have I committed an offence in abasing myself, that ye might be exalted, because I have preached to you the gospel of God freely?	7. Num illud peccavi, quod me ipsum humiliaverim,[4] ut vos exaltaremini: quod gratuito Evangelium Dei prædicaverim vobis?

[1] See CALVIN on the Corinthians, vol. i. pp. 75-77.

[2] "Et afin que i'vse d'vn prouerbe des Latins barbare, commun toutesfois —'Que les autres scachent les mots, mais que nous ayons bonne cognoissance de la chose;'"—"And to use a proverb of the Latins, barbarous, indeed, but common—'Let others know the words, but let us have a good acquaintance with the reality.'" Tymme, in his translation of CALVIN on the Corinthians, (1573,) renders this proverb as follows: "Let other haue the shell, so we may haue the kernell."—*Ed.*

[3] "Monstrent au doit tout ce qu'il en pourroit dire;"—"Show with the finger every thing that he might be prepared to say as to it."

[4] "En ce que ie me suis humilié moy mesme, ou, abbaissé;"—"Because I have humbled or abased myself."

struggle, and innumerable difficulties. Those persons afterwards come forward, and find the road made and the gate open. That they may appear persons of consequence, they impudently claim for themselves what did not of right belong to them, and disparage Paul's labours.

But having hope. He again indirectly reproves the Corinthians, because they had stood in the way of his making greater progress in advancing the gospel. For when he says that he hopes that, when *their faith is increased* the boundaries of his glorying will be enlarged, he intimates, that the weakness of faith under which they laboured was the reason, why his career had been somewhat retarded. "I ought now to have been employed in gaining over new Churches, and that too with your assistance, if you had made as much proficiency as you ought to have done; but now you retard me by your infirmity. I hope, however, that the Lord will grant, that greater progress will be made by you in future, and that in this way the glory of my ministry will be increased according to the rule of the divine calling."[1] To *glory in things that have been prepared* is equivalent to *glorying in the labours of others;* for, while Paul had fought the battle, *they* enjoyed the triumph.[2]

17. *But he that glorieth.* This statement is made by way of correction, as his glorying might be looked upon as having the appearance of empty boasting. Hence he cites himself and others before the judgment-seat of God, saying, that those glory on good grounds, who are approved by God. To *glory in the Lord,* however, is used here in a different sense from what it bears in the first chapter of the former Epistle, (1 Cor. i. 31,) and in Jeremiah ix. 24. For in those passages it means—to recognise God as the author of all blessings, in such a way that every blessing is ascribed to his grace, while men do not extol themselves, but glorify him alone.

[1] "Selon la regle et mesure de la vocation Diuine;"—"According to the rule and measure of the Divine calling."

[2] "Car combien que S. Paul eust guerroyé, toutesfois les autres triomphoyent; c'est à dire, combien qu'il eust soustenu tout le fais et la peine, les autres en raportoyent la gloire;"—"For although Paul had fought the battle, yet others enjoyed the triumph: that is to say, though he had borne all the burden and trouble, others carried off the glory."

Here, however, it means—to place our glory at the disposal of God alone,[1] and reckon every thing else as of no value. For while some are dependent on the estimation of men, and weigh themselves in the false balance of public opinion, and others are deceived by their own arrogance, Paul exhorts us to be emulous of this glory—that we may please the Lord, by whose judgment we all stand or fall.

Even heathens say, that true glory consists in an upright conscience.[2] Now that is so much, but it is not all; for, as almost all are blind through excessive self-love, we cannot safely place confidence in the estimate that we form of ourselves. For we must keep in mind what he says elsewhere, (1 Cor. iv. 4,) that he is not conscious to himself of anything wrong, and yet is *not thereby justified.* What then? Let us know, that to God alone must be reserved the right of passing judgment upon us; for we are not competent judges in our own cause. This meaning is confirmed by what follows—*for not he that commendeth himself is approved.* "For it is easy to impose upon men by a false impression, and this is matter of every day occurrence. Let us, therefore, leaving off all other things, aim exclusively at this—that we may be approved by God, and may be satisfied to have his approbation alone, as it justly ought to be regarded by us as of more value than all the applauses of the whole world. There was one that said, that to have Plato's favourable judgment was to him worth a thousand.[3] The question here is not as to the judgment of mankind, in respect of the superiority of one to another, but as to the sentence of God himself, who

[1] "Et a ce qu'il en iugera;"—"And according as he will judge of it."

[2] "The heathens, though they could never attain to a true, spiritually sanctified, conscience, yet to live according to the natural dictates thereof, they accounted the only happiness, *Nil conscire sibi.* (*To be conscious to one's self of no crime,* Hor. Ep. i. 1, 61,) was the only thing that made happy. . . . . Pindar called it, *the good nurse in our old age.* So great a matter is it to have the testimony of a good conscience, void of offence, for that is *mille testes*—more than all the testimonies in the world."—*Burgesse* on 2 Cor. i. p. 385.—*Ed.*

[3] The expression referred to occurs in the writings of Cicero. "Plato mihi unus est instar omnium;"—"Plato, even singly, is to me equal to all."—(Cic. Brut. 51.) Cicero says elsewhere, that "he would rather err with Plato than think rightly with others."—(Cic. Tusc. i. 17.)—*Ed.*

has it in his power to overturn all the decisions that men have pronounced.

CHAPTER XI.

1. Would to God ye could bear with me a little in *my* folly: and indeed bear with me.

2. For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you as* a chaste virgin to Christ.

3. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

4. *For* if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him*.

5. For I suppose I was not a whit behind the very chiefest apostles.

6. But though *I be* rude in speech, yet not in knowledge; but we have been throughly made manifest among you in all things.

1. Utinam tolerassetis me paulisper in insipientia mea: imo etiam sufferte me.[1]

2. Nam zelotypus sum erga vos Dei zelo: adiunxi enim vos uni viro, ad exhibendam virginem castam Christo.

3. Sed metuo, ne qua fiat ut quemadmodum serpens Evam decepit versutia sua: ita corrumpantur sensus vestri a simplicitate, quæ est in Christo.

4. Nam si is qui venit, (*vel, si quis veniens,*) alium Iesum prædicat, quem non prædicavimus; aut si alium Spiritum accipitis, quem non accepistis: aut Evangelium aliud, quod non accepistis, recte sustinuissetis.

5. Arbitror enim me nihilo inferiorem fuisse eximiis Apostolis.

6. Cæterum licet imperitus sim sermone, non tamen scientia: verum ubique manifesti fuimus in omnibus erga vos.

1. *Would that ye did bear with me.* As he saw that the ears of the Corinthians were still in part pre-engaged,[2] he has recourse to another contrivance, for he turns to express a wish, as persons do when they do not venture openly to entreat.[3] Immediately afterwards, however, as if gathering confidence, he nevertheless entreats the Corinthians to bear with his *folly*. He gives the name of *folly* to that splendid proclamation of his praises, which afterwards follows. Not as if he were a fool in glorying; for he was constrained to it by necessity, and besides, he restrained himself in such a

[1] "Mesme aussi supportez moy, *ou*, et certes vous me supportez;"—"Even so bear with me, *or*, and certainly you do bear with me."

[2] "Des propos des faux apostres;"—"By the speeches of the false apostles."

[3] "Ceux ausquels ilsont affaire;"—"Those with whom they have to do."

manner, that no one could justly regard him as going beyond bounds; but as it is an unseemly thing to herald one's own praises, and a thing that is foreign to the inclinations of a modest man, he speaks by way of concession.

What I have rendered in the imperative—*bear with me*, Chrysostom interprets as an affirmation, and certainly the Greek word is ambiguous, and either sense suits sufficiently well. As, however, the reasons that the Apostle subjoins are designed to induce the Corinthians to *bear with him*, and as we will find him afterwards expostulating with them again on the ground of their not conceding anything to him, I have followed the Old Interpreter.[1] By saying, *Would that*, &c., he had seemed to be distrustful; *now*, as if correcting that hesitation, he openly and freely commands.

2. *For I am jealous.* Mark why it is that he acts the fool, for *jealousy* hurries a man as it were headlong. "Do not demand that I should show the equable temper[2] of a man that is at ease, and not excited by any emotion, for that vehemence of jealousy, with which I am inflamed towards you, does not suffer me to be at ease." As, however, there are two kinds of jealousy—the one springing from self-love, and of a wicked and perverse nature, while the other is cherished by us on God's account,[3] he intimates of what sort his zeal is. For many are zealous—for themselves, not for God. *That*, on the other hand, is the only pious and right zeal, that has an eye to God, that he may not be defrauded of the honours that of right belong to him.

For I have united you to one man. That his zeal was of such a nature, he proves from the design of his preaching, for its tendency was to join them to Christ in marriage, and retain them in connection with him.[4] Here, however, he gives us in his own person a lively picture of a good minister;

[1] The rendering of the Vulgate is as follows: "Sed supportate me." ("But bear with me.") Wiclif (1380) reads: "But also supporte ye me." Tyndale (1534) also renders in the imperative, as follows: "Yee, and I pray you forbeare me."—*Ed.*

[2] "Vne equalite et moderation;"—"An evenness and moderation."

[3] "De laquelle nous sommes esmeus pour l'amour de nostre Dieu;"—"By which we are influenced out of love to our God."

[4] "Et les faire perseuerer en saincte conionction auec luy;"—"And to lead them to persevere in a holy connection with him."

for One alone is the Bridegroom of the Church—the Son of God. All ministers are the *friends of the Bridegroom*, as the Baptist declares respecting himself. (John iii. 29.) Hence all ought to be concerned, that the fidelity of this sacred marriage remain unimpaired and inviolable. This they cannot do, unless they are actuated by the dispositions of the Bridegroom, so that every one of them may be as much concerned for the purity of the Church, as a husband is for the chastity of his wife. Away then with coldness and indolence in this matter, for one that is cold[1] will never be qualified for this office. Let them, however, in the mean time, take care, not to pursue their own interest rather than that of Christ, that they may not intrude themselves into his place, lest while they give themselves out as his *paranymphs*,[2] they turn out to be in reality adulterers, by alluring the bride to love themselves.

To present you as a chaste virgin. We are married to Christ, on no other condition than that we bring virginity as our dowry, and preserve it entire, so as to be free from all corruption. Hence it is the duty of ministers of the gospel to purify our souls, that they may be *chaste virgins to Christ;* otherwise they accomplish nothing. Now we may understand it as meaning, that they individually present themselves as *chaste virgins to Christ*, or that the minister presents the whole of the people, and brings them forward into Christ's presence. I approve rather of the second interpretation. Hence I have given a different rendering from Erasmus.[3]

3. *But I fear.* He begins to explain, what is the nature of that *virginity* of which he has made mention—our cleaving to Christ alone, sincerely, with our whole heart. God, indeed, everywhere requires from us, that we be joined with him in body and in spirit, and he warns us that he is a *jealous God*, (Exod. xx. 5,) to avenge with the utmost severity the wrong done to him, in the event of any one's

[1] " Quiconque est froid et lasche ;"—" Whoever is cold and indolent."

[2] " Paranymphos ;"—" Friends of the bridegroom." The reader will find the office and duties of *paranymph* detailed at considerable length by *Dr. Adam Clarke*, when commenting on John iii. 29.—*Ed.*

[3] The rendering of Erasmus, as stated by Beza, (who, like CALVIN, disapproves of it,) is " ut exhiberetis ;"—" that *ye* may present."—*Ed.*

drawing back from him. This connection, however, is accomplished in Christ, as Paul teaches in Ephesians, (v. 25, 27.) He points out, however, at present the means of it—when we remain in the pure simplicity of the gospel, for, as in contracting marriages among men, there are written contracts[1] drawn out, so the spiritual connection between us and the Son of God is confirmed by the gospel, as a kind of written contract.[2] Let us maintain the fidelity, love, and obedience, that have been there promised by us; he will be faithful to us on his part.

Now Paul says that he is concerned, that the minds of the Corinthians may not be *corrupted from the simplicity that is in Christ.* Paul, it is true, says in Greek εἰς Χριστόν, which Erasmus renders *towards Christ,*[3] but the Old Interpreter has come nearer, in my opinion, to Paul's intention,[4] because by the *simplicity that is in Christ* is meant, that which keeps us in the unadulterated and pure doctrine of the gospel, and admits of no foreign admixtures.[5] By this he intimates that men's minds are *adulterated,*[6] whenever they turn aside, even in the least degree, to the one side or to the other, from the pure doctrine of Christ. Nor is it without good reason, for who would not condemn a matron as guilty of unchastity, so soon as she lends an ear to a seducer? So in like manner we, when we admit wicked and false teachers, who are

[1] *Tabulæ.*—Juvenal makes use of this term in the same sense: "Signatæ *tabulæ;*"—"The *marriage contract* is signed."—(Juv. ii. 119.) See also Juv. ix. 75.—*Ed.*

[2] "Est confermé et etabli par l'Euangile, comme par vn instrument authentique;"—"Is confirmed and established by the gospel, as by an authentic instrument."

[3] Beza, while, like CALVIN, he views the expression εἰς τὸν Χριστόν as meaning "*in* Christ," makes mention of the rendering of Erasmus, adding a note of explanation, "*Quæ erat erga Christum,* nempe quia pure ac simpliciter illi obtemperabatis;"—"Which was *towards Christ;* that is, inasmuch as you obeyed him in purity and simplicity." Cranmer (1539) renders as follows: "Euen so youre wyttes shuld be corrupte from the singlenes that ye had toward Christ."—*Ed.*

[4] The rendering of the Vulgate is the same as that adopted by CALVIN, "A simplicitate quæ est in Christo;"—"From the simplicity which is in Christ."—*Ed.*

[5] "Corruptions et desguisemens venans d'ailleurs:"—"Corruptions and disguises springing from some other sources."

[6] "S'abbastardissent, corrompent, et debauchent;"—"Are adulterated, corrupted, and debauched."

Satan's vile agents, show but too clearly, that we do not maintain conjugal fidelity towards Christ. We must also take notice of the term *simplicity*, for Paul's fear was not, lest the Corinthians should all at once openly draw back altogether from Christ, but lest, by turning aside, by little and little, from the simplicity which they had learned, so as to go after profane and foreign contrivances, they should at length become adulterated.

He brings forward a comparison—*as the serpent beguiled Eve through his subtilty.* For if false teachers have a show of wisdom, if they have any power of eloquence for persuading, if they plausibly insinuate themselves into the minds of their hearers, and instil their poison by fawning artifices, it was in a similar way that Satan also *beguiled Eve*, as he did not openly declare himself to be an enemy, but crept in privily under a specious pretext.

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[1] "Trop chagrins, difficiles, mal-aises a contenter, et faciles a estre irritez;"—"Excessively fretful, hard to please, not easily satisfied, and very readily provoked."

[2] "Entreprenent et vsurpent;"—"Assume and usurp."

you despise me, through whom God has bestowed upon you so many and so distinguished benefits?" Such is the reverence that is shown even at this day by Papists towards their pretended Bishops. For while they are oppressed by their excessively harsh tyranny,[1] they submit to it without difficulty; but, at the same time, do not hesitate to treat Christ himself with contempt.[2]

The expressions—*another Christ*, and *another gospel*, are made use of here in a different sense from what they bear in Gal. i. 8. For *another* is used there in opposition to what is true and genuine, and hence it means *false* and *counterfeit*. Here, on the other hand, he means to say—"If the gospel had come to you through their ministry, and not through mine."

5. *For I reckon that I am.* He now convicts them of ingratitude, by removing the only thing that could serve as an excuse for them, for he shows that he is on a level, even with the chief of the Apostles. The Corinthians, therefore, were ungrateful[3] in not esteeming him more highly, after having found him, by experience, to be such; while, on the other hand, the authority that was justly due to him, they transferred to persons of no value. For the sake of modesty, however, he says that he *reckons* so, while the thing was known and manifest to all. His meaning, however, is, that God had honoured his Apostleship with no less distinguished marks of favour, than that of John or Peter. Now the man that despises the gifts of God, which he himself recognises, cannot clear himself from the charge of being spiteful and ungrateful. Hence, wherever you see the gifts of God, you must there reverence God himself:[4] I mean,

[1] "Leur dure et insupportable tyrannie;"—"Their harsh and intolerable tyranny."

[2] "Mais de Christ, il ne leur en chaut, et ne font point de conscience de l'auoir en mespris;"—"But as for Christ, they do not care for him, and they make no scruple to hold him in contempt."

[3] "Monstroyent bien en cela leur ingratitude;"—"Showed clearly in this their ingratitude."

[4] "En quelque lieu que nous apperceuerons les dons de Dieu, il faut que là il soit honore de nous, et que nous luy portions reuerence;"—"Wherever we recognise the gifts of God, he must there be honoured by us, and we must give him reverence."

that every one is worthy of honour, in so far as he is distinguished by graces received from God, and especially if any advantage has redounded to thee from them.

6. *But though I am rude.* There was one thing,[1] in which he might appear, at first view, to be inferior—that he was devoid of eloquence. This judgment,[2] therefore, he anticipates and corrects, while he acknowledges himself, indeed, to be *rude* and unpolished *in speech*, while at the same time he maintains that he has *knowledge*. By *speech* here he means, elegance of expression; and by *knowledge* he means, the very substance of doctrine. For as man has both a soul and a body, so also in doctrine, there is the thing itself that is taught, and the ornament of expression with which it is clothed. Paul, therefore, maintains that he understands, what should be taught, and what is necessary to be known, though he is not an eloquent orator, so as to know how to set off his doctrine by a polished and eloquent manner of expression.

It is asked, however, whether elegance of speech[3] is not also necessary for Apostles; for how will they otherwise be prepared for teaching? *Knowledge* might perhaps suffice for others, but how could a teacher be dumb? I answer, that, while Paul acknowledges himself to be *rude in speech*, it is not as though he were a mere infant, but as meaning, that he was not distinguished by such splendid eloquence as others, to whom he yields the palm as to this, retaining for himself what was the principal thing—the reality itself,[4] while he leaves them talkativeness without gravity. If, however, any one should inquire, why it is that the Lord, who *made men's tongues*, (Exod. iv. 11,) did not also endow so eminent an apostle with eloquence, that nothing might be wanting to him, I answer, that he was furnished with a sufficiency for supplying the want of eloquence. For we see and feel, what majesty there is in his writings, what elèvation appears in them, what a weight of meaning is couched

[1] "Il n'y auoit que ceci seul;"—"There was only this one thing."

[2] "Ce fol iugement;"—"This foolish judgment."

[3] "La faculte de bien parler et auec grace;"—"The power of speaking well and gracefully."

[4] "La substance de la chose;"—"The substance of the thing."

under them, what power is discovered in them. In fine, they are thunderbolts, not mere words. Does not the efficacy of the Spirit appear more clearly in a naked rusticity of words, (so to speak,) than under the disguise of elegance and ornament? Of this matter, however, we have treated more largely in the former Epistle.[1] In short, he admits, as far as words are concerned, what his adversaries allege by way of objection, while he denies in reality what they hold forth. Let us also learn, from his example, to prefer deeds to words, and, to use a barbarous but common proverb—"Teneant alii quid *nominis*, nos autem quid *rei*;"—"Let others know something of the *name*, but let us know something of the *reality*."[2] If eloquence is superadded, let it be regarded by us as something over and above; and farther, let it not be made use of for disguising doctrine, or adulterating it, but for unfolding it in its genuine simplicity.

But everywhere. As there was something magnificent in placing himself on a level with the chief Apostles, that this may not be ascribed to arrogance, he makes the Corinthians judges, provided they judge from what they have themselves experienced; for they had known sufficiently well, from many proofs, that he did not boast needlessly, or without good reason. He means, therefore, that he needs not make use of words, inasmuch as reality and experience afford clear evidence of every thing that he was about to say.[3]

7. Have I committed an offence in abasing myself, that ye might be exalted, because I have preached to you the gospel of God freely?

7. Num illud peccavi, quod me ipsum humiliaverim,[4] ut vos exaltaremini: quod gratuito Evangelium Dei prædicaverim vobis?

[1] See CALVIN on the Corinthians, vol. i. pp. 75-77.

[2] "Et afin que i'vse d'vn prouerbe des Latins barbare, commun toutesfois —'Que les autres scachent les mots, mais que nous ayons bonne cognoissance de la chose;'"—"And to use a proverb of the Latins, barbarous, indeed, but common—'Let others know the words, but let us have a good acquaintance with the reality.'" Tymme, in his translation of CALVIN on the Corinthians, (1573,) renders this proverb as follows: "Let other haue the shell, so we may haue the kernell."—*Ed.*

[3] "Monstrent au doit tout ce qu'il en pourroit dire;"—"Show with the finger every thing that he might be prepared to say as to it."

[4] "En ce que ie me suis humilié moy mesme, ou, abbaissé;"—"Because I have humbled or abased myself."

belonged to them, that he may thus open the eyes of the Corinthians. What I have rendered *boldness*, is in the Greek ὑπόστασις, as to the meaning of which term we have spoken in the ninth chapter. (2 Cor. ix. 4.) *Subject-matter*[1] or *substance*, unquestionably, would not be at all suitable here.[2]

18. *Since many glory.* The meaning is—"Should any one say to me, by way of objection, that what I do is faulty, what then as to others? Are not they my leaders? Am I alone, or am I the first, in *glorying according to the flesh?* Why should that be reckoned praiseworthy in *them*, that is imputed to *me* as a fault?" So far then is Paul from ambition in recounting his own praises, that he is contented to be blamed on that account, provided he exposes the vanity of the false apostles.

To glory after the flesh, is to boast one's self, rather in what has a tendency towards show, than in a good conscience. For the term *flesh*, here, has a reference to the world—when we seek after praise from outward masks, which have a showy appearance before the world, and are regarded as excellent. In place of this term he had a little before made use of the expression—*in appearance.* (2 Cor. x. 7.)

19. *For ye bear with fools willingly.* He calls them *wise*—in my opinion, *ironically.* He was despised by them, which could not have been, had they not been puffed up with the greatest arrogance.[3] He says, therefore: "Since you are so wise, act the part of wise men in bearing with me, whom you treat with contempt, as you would a *fool.*" Hence I infer, that this discourse is not addressed to all indiscriminately, but some particular persons are reproved, who conducted themselves in an unkind manner.[4]

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[3] "D'vne merueilleuse arrogance;"—"With an amazing arrogance."

[4] "Enuers luy;"—"Towards him."

severely by speaking *ironically*, than if he had spoken in a simple way, and without a figure. He might have said: "What is this? Am I despised by you, because I have lowered myself for your advantage?" The questioning, however, which he makes use of, was more forcible for putting them to shame.

Because I preached freely. This is a part of his abasement. For he had given up his own right, as though his condition had been inferior to that of others; but such was the unreasonableness of some of them, that they esteemed him the less on that account, as if he had been undeserving of remuneration. The reason, why he had given his services to the Corinthians gratuitously, is immediately subjoined—for he did not act in this manner everywhere, but, as we have seen in the former Epistle,[1] there was a danger of his furnishing the false Apostles with a handle against him.

8. *I robbed other churches.* He has intentionally, in my opinion, made use of an offensive term, that he might the more forcibly express the unreasonableness of the matter—in respect of his being despised by the Corinthians. "I have," says he, "procured pay for myself from the *spoils* of others, that I might serve you. While I have thus spared you, how unreasonable it is to make me so poor a return!" It is, however, a metaphor, that is taken from what is customary among soldiers; for as conquerors take *spoils* from the nations that they have conquered, so every thing that Paul took from the Churches that he had gained to Christ was, in a manner, the *spoils* of his victories, though, at the same time, he never would have taken it from persons against their will, but what they contributed gratuitously was, in a manner, due by right of spiritual warfare.[2]

[1] See CALVIN on the Corinthians, vol. i. p. 288.

[2] The word ἐσύλησα, rendered in our authorized version *robbed*, is derived from σύλη, *spoils*, and comes originally from the Hebrew verb שָׁלַל (*shalal*), which is frequently employed to denote *spoiling*, or *making booty*. (See Isaiah x. 6; Ezek. xxix. 19.)—"The word ἐσύλησα," says *Barnes*, "means properly, 'I spoiled, plundered, robbed,' but the idea of Paul here is, that he, *as it were*, robbed them, because he did not render an equivalent for what they gave him. They supported him, when he was labouring for another people. A conqueror who plunders a country gives *no equivalent* for what he takes. In this sense only could Paul say, that he had plun-

Observe, however, that he says that he *had been in want*, for he would never have been a burden to them, had he not been constrained by necessity. He, nevertheless, in the mean time, *laboured with his hands*, as we have seen before, (1 Cor. iv. 12,) but as the *labour of his hands* was not sufficient for sustaining life, something additional was contributed by the Macedonians. Accordingly he does not say, that his living had been furnished to him by the Macedonians,[1] but merely that they had supplied what was wanting. We have spoken elsewhere of the Apostle's holy prudence and diligence in providing against dangers.[2] Here we must take notice of the pious zeal of the Macedonians, who did not hesitate to contribute of their substance for his pay, that the gospel might be proclaimed to others, and those, too, that were wealthier than themselves. Ah! how few *Macedonians* are there in the present day, and on the other hand how many *Corinthians* you may find everywhere!

10. *The truth of Christ is in me.* Lest any one should suspect, that Paul's words were designed to induce the Corinthians to be more liberal to him in future, and endeavour to make amends for their error in the past, he affirms with an oath, that he would take nothing from them, or from others in Achaia, though it were offered to him. For this manner of expression—*the truth of Christ is in me*, is in the form of oath. Let me not be thought to have the *truth of Christ* in me if I do not retain this glorying among the inhabitants of Achaia. Now Corinth was in Achaia.[3]

11. *Is it because I love you not?* Those that we love, we treat with greater familiarity. Lest the Corinthians, therefore, should take it amiss, that he refused their liberality, while he allowed himself to be assisted by the Macedonians, and even declared with an oath that he would do so still,

dered the Church at Philippi. His general principle was, that 'the labourer was worthy of his hire;' and that a man was to receive his support from the people for whom he laboured, (See 1 Cor. ix. 7-14,) but this rule he had not observed in this case."—*Ed.*

[1] "Il ne dit pas que les Macedoniens luy eussent donné tout ce qui luy estoit necessaire;"—"He does not say that the Macedonians had given him every thing that was necessary."

[2] "See p. 300.

[3] "See CALVIN on the Corinthians, vol. i. p. 37.

he anticipates that suspicion also. And by the figure termed *anthypophora*,[1] he asks, as it were in their name, whether this is a token of a malevolent mind? He does not return a direct answer to the question, but the indirect answer that he returns has much more weight, inasmuch as he calls God to be a witness of his good disposition towards them. You see here, that in the course of three verses[2] there are two oaths, but they are lawful and holy, because they have a good design in view, and a legitimate reason is involved. Hence to condemn indiscriminately all oaths is to act the part of fanatics, who make no distinction between white and black.[3]

12. *But what I do.* He again explains the reason of his intention.[4] The false Apostles, with the view of alluring to themselves ignorant persons, took no pay. Their serving gratuitously was a show of uncommon zeal.[5] If Paul had availed himself of his right, he would have given them occasion to raise their crest, as if they had been greatly superior to him. Paul, accordingly, that he might give them no occasion of doing injury, did himself, also, preach the Gospel, free of charge, and this is what he adds—that he is desirous to *cut off occasion from those that desire occasion.* For the false Apostles were desirous to insinuate themselves by this artifice, and to detract, in proportion to this, from Paul's credit, if they were superior to him in any respect. He says, that he will not give them this advantage. "They will be found," says he, "on a level with us in that glorying which

[1] "Pour repoudre à l'objection;"—"With the view of replying to the objection."—See CALVIN on the Corinthians, vol. i. p. 281, *n.* 1.

[2] "Ces trois lignes;"—"These three lines."

[3] "An oath is to be used, when other means are deficient; and more particularly, we are then only to swear, when the honour of God is concerned, or Religion and Christianity is falsely accused; and these are public grounds. To which we may add the good of the Commonwealth: or we are to swear upon a particular occasion to clear ourselves from false accusations and crimes charged upon us, if otherwise our innocency cannot appear; or in the behalf of others, when they shall suffer either in name, life, or estate, and we are required thereunto by the Magistrate, that so justice may proceed."—Burgesse on 2 Cor. i. p. 681.—See CALVIN'S *Harmony*, vol. i. p. 294.—*Ed.*

[4] "C'estoit vne fausse monstre de quelque zele excellent, de seruir sans rien prendre;"—"It was a false show of eminent zeal, to serve without taking any thing."

[5] "De la resolution qu'il a prinse en cest endroit;"—"Of the resolution that he had taken as to this matter."

they would wish to have for themselves exclusively." This, however, is a useful admonition in connection with cutting off occasion from the wicked, as often as they desire one. For this is the only way to overcome them—not in the way of furnishing them with arms through our imprudence.[1]

13. For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ.

14. And no marvel; for Satan himself is transformed into an angel of light.

15. Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness: whose end shall be according to their works.

13. Siquidem istiusmodi pseudo-apostoli; operarii dolosi sunt, qui transformant se in Apostolos Christi.

14. Neque id mirum: quandoquidem ipse Satanas transfiguratur in Angelum lucis.

15. Non magnum igitur, si et ministri illius transformant se, perinde acsi essent ministri iustitiæ: quorum finis erit secundum opera ipsorum.

13. *For such are false Apostles.* While he has already taken away from them what they chiefly desired, yet, not contented with having put himself on a level with them with respect to that in which they were desirous to excel, he leaves them nothing for which they deserve any commendation. It was apparently a laudable thing to despise money, but he says, that they make use of a pretence for the purpose of deceiving, exactly as if a harlot were to borrow the apparel of a decent matron. For it was necessary to pull off the mask, which obscured the glory of God.

They are *deceitful workers*, says he, that is—they do not discover their wickedness at first view, but artfully insinuate themselves under some fair pretext.[2] Hence they require to be carefully and thoroughly sifted, lest we should receive persons as servants of Christ, as soon as any appearance of excellence is discovered. Nor does Paul in malice and envy put an unfavourable construction upon what might be looked upon as an excellence, but, constrained by their dishonesty, he unfolds to view the evil that lay hid, because there was a dangerous profanation of virtue in pretending to burn with greater zeal than all the servants of Christ.

[1] "Par nostre imprudence et inconsideration;"—"By our imprudence and inconsideration."

[2] "S'insinuent finement sans qu'on y prene garde;"—"They artfully insinuate themselves, unless one be on his guard against them."

14. *And no marvel.* It is an argument from the greater to the less. "If Satan, who is the basest of all beings, nay, the head and chief of all wicked persons, transforms himself, what will his ministers do?" We have experience of both every day, for when Satan tempts us to evil, he does not profess to be what he really is. For he would lose his object, if we were made aware of his being a mortal enemy, and opposer of our salvation. Hence he always makes use of some cloak for the purpose of insnaring us, and does not immediately *show his horns,* (as the common expression is,) but rather makes it his endeavour to appear as an *angel.* Even when he tempts us to gross crimes, he makes use, nevertheless, of some pretext that he may draw us, when we are off our guard, into his nets. What then, if he attacks us under the appearance of good, nay, under the very title of God? His life-guards imitate, as I have said, the same artifice. These are golden preambles—"Vicar of Christ"—"Successor of Peter"—"Servant of God's servants," but let the masks be pulled off, and who and what will the Pope be discovered to be? Scarcely will Satan himself, his master, surpass so accomplished a scholar in any kind of abomination. It is a well known saying as to Babylon, that she gives poison to drink in a golden cup. (Jer. li. 7.) Hence we must be on our guard against masks.

Should any one now ask, "Shall we then regard all with suspicion?" I answer, that the Apostle did not by any means intend this; for there are marks of discrimination, which it were the part of stupidity, not of prudence, to overlook. He was simply desirous to arouse our attention, that we may not straightway judge of the lion from the skin.[1] For if we are not hasty in forming a judgment, the Lord will order it so that the ears of the animal will be discovered ere long. Farther, he was desirous in like manner to admonish us, in forming an estimate of Christ's servants, not to regard masks, but to seek after what is of more importance. *Ministers of righteousness* is a Hebraism for *faithful and upright persons.*[2]

[1] "Comme porte le prouerbe des Latins;"—"As the proverb in use among the Latins runs."

[2] *Beza* takes the same view of this expression: "Nec enim illi dicuntur

15. *Whose end shall be.* He adds this for the consolation of the pious. For it is the statement of a courageous man, who despises the foolish judgments of men, and patiently waits for the day of the Lord. In the mean time, he shows a singular boldness of conscience, which does not dread the judgment of God.

16. I say again, Let no man think me a fool: if otherwise, yet as a fool receive me, that I may boast myself a little.

17. That which I speak, I speak *it* not after the Lord, but as it were foolishly, in this confidence of boasting.

18. Seeing that many glory after the flesh, I will glory also.

19. For ye suffer fools gladly, seeing ye *yourselves* are wise.

20. For ye suffer, if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face.

21. I speak as concerning reproach, as though we had been weak. Howbeit, whereinsoever any is bold, (I speak foolishly,) I am bold also.

16. Iterum dico, ne quis me putet insipientem esse: alioqui iam etiam ut insipientem accipite me, ut paululum quiddam et ego glorier.

17. Quod dico, non dico secundum Dominum, sed velut per insipientiam: in hac audacia gloriationis.

18. Quandoquidem multi gloriantur secundum carnem, et ego gloriabor.

19. Libenter enim suffertis insipientes: quum sitis ipsi sapientes.

20. Suffertis enim, si quis vos in servitutem adigit, si quis exedit, si quis accipit, si quis attollit sese, si quis vos in faciem cædit.

21. Iuxta contumeliam loquor, perinde quasi nos infirmi fuerimus: imo in quocunque audet aliquis, per insipientiam loquor, ego quoque audeo.

16. *I say again.* The Apostle has a twofold design. He has it partly in view to expose the disgusting vanity of the false Apostles, inasmuch as they were such extravagant trumpeters of their own praises; and farther, to expostulate with the Corinthians, because they shut him up to the necessity of glorying, contrary to the inclinations of his own mind. "*I say again,*" says he. For he had abundantly shown previously, that there was no reason, why he should

sese transfigurare in Satanam, sed in ministros probos et integros, quibus opponuntur δόλιοι. Hoc enim declarat epitheton *justitiæ* ex Hebræorum idiotismo;"—"For they are not said to transform themselves into Satan, but into ministers, who are honest and upright, as contrasted with those who are (δόλιοι) *deceitful.* For this is the import of the epithet, *of righteousness*, according to the Hebrew idiom." Another instance of the same Hebrew idiom is noticed by CALVIN in p. 196.—*Ed.*

be despised. He had also shown at the same time, that he was very unlike others, and therefore ought not to have his grounds of glorying estimated according to the rule of their measure. Thus he again shows, for what purpose he had hitherto gloried—that he might clear his apostleship from contempt; for if the Corinthians had done their duty, he would not have said one word as to this matter.

Otherwise now as a fool. "If I am reckoned by you a *fool*, allow me at least to make use of my right and liberty —that is, to speak foolishly after the manner of fools." Thus he reproves the false Apostles, who, while they were exceedingly silly in this respect, were not merely borne with by the Corinthians, but were received with great applause. He afterwards explains what kind of folly it is—the publishing of his own praises. While they did so without end and without measure, he intimates that it was a thing to which he was unaccustomed; for he says, *for a little while.* For I take this clause as referring to time, so that the meaning is, that Paul did not wish to continue it long, but assumed, as it were, for the moment, the person of another, and immediately thereafter laid it aside, as we are accustomed to pass over lightly those things that are foreign to our object, while fools occupy themselves constantly (ἐν παρέργοις)[1] *in matters of inferior moment.*

17. *What I speak, I speak not after the Lord.* His disposition, it is true, had an eye to God, but the outward appearance[2] might seem unsuitable to a servant of the Lord. At the same time, the things that Paul confesses respecting himself, he, on the other hand, condemns in the false Apostles.[3] For it was not his intention to praise himself, but simply to contrast himself with them, with the view of humbling them.[4] Hence he transfers to his own person what

[1] The term παρέργον denotes—a matter of mere secondary importance. Thus Thucydides (vi. 58) says, ὡς οὐκ ἐκ παρέργου τὸν πόλεμον ἐποιοῦντο—who did not make the war a secondary consideration.—*Ed.*

[2] "La façon exterieure en laquelle il procede;"—"The outward manner in which he goes to work."

[3] "C'est plustos afin de les condamner es faux-Apostres;"—"It is rather with the view of condemning them in the false Apostles."

[4] "Afin de leur abbaisser le caquet;"—"With the view of bringing down their talk."

belonged to them, that he may thus open the eyes of the Corinthians. What I have rendered *boldness*, is in the Greek ὑπόστασις, as to the meaning of which term we have spoken in the ninth chapter. (2 Cor. ix. 4.) *Subject-matter*[1] or *substance*, unquestionably, would not be at all suitable here.[2]

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[3] "D'vne merueilleuse arrogance;"—"With an amazing arrogance."

[4] "Enuers luy;"—"Towards him."

20. *For ye bear with it, if any one.* There are *three* ways in which this may be understood. He may be understood as reproving the Corinthians in *irony*, because they could not endure any thing, as is usually the case with effeminate persons; or he charges them with indolence, because they had given themselves up to the false Apostles in a disgraceful bondage; or he repeats, as it were, in the person of another, what was spitefully affirmed respecting himself,[1] as if he claimed for himself a tyrannical authority over them. The *second* meaning is approved by Chrysostom, Ambrose, and Augustine, and hence it is commonly received; and, indeed, it corresponds best with the context, although the *third* is not less in accordance with my views. For we see, how he was calumniated from time to time by the malevolent, as if he domineered tyrannically, while he was very far from doing so. As, however, the other meaning is more generally received, I have no objection, that it should be held as the true one.

Now this statement will correspond with the preceding one in this way: "You bear with every thing from others, if they oppress you, if they demand what belongs to you, if they treat you disdainfully. Why then will you not bear with me, as they are in no respect superior to me?" For as to his saying that he is not *weak*, he means that he had been endowed by God with such excellent graces, that he ought not to be looked upon as of the common order. For the word *weak* has a more extensive signification, as we shall see again ere long.

It has been the invariable custom, and will be so to the end, to resist contumaciously[2] the servants of God, to get enraged on the least occasion,[3] to grumble and murmur incessantly, to complain of even a moderate strictness,[4] to hold all discipline in abhorrence; while, on the other hand, they

[1] "Ce que malicieusement on disoit de luy pour le rendre odieux;"—"What they said of him maliciously, with the view of making him odious."

[2] "De resister et contredire opiniastrement;"—"To resist and contradict obstinately."

[3] "Se corroucer aigrement contr' eux a la moindre occasion;"—"To be fiercely enraged against them on the least occasion."

[4] "Se plaindre de leur seuerite, en disant qu'elle est excessiue;"—"To complain of their strictness, by saying that it is excessive."

put themselves under servile subjection to false apostles, impostors, or mere worthless pretenders, give them liberty to do any thing whatever, and patiently submit to and endure, whatever burden they may choose to impose upon them. Thus, at the present day, you will scarcely find one in thirty, who will put his neck willingly under Christ's yoke, while all have endured with patience a tyranny so severe as that of the Pope. Those very persons are all at once in an uproar,[1] in opposition to the fatherly and truly salutary reproofs of their pastors, who, on the other hand, had formerly swallowed down quietly every kind of insult, even the most atrocious, from the monks.[2] Are not those worthy of Antichrist's torturing rack, rather than of Christ's mild sway, who have ears so tender and backward to listen to the truth? But thus it has been from the beginning.

21. *Nay, in whatsoever.* Paul had asked, why the Corinthians showed more respect to others than to him, while he had not been by any means *weak*, that is, contemptible. He now confirms this, because, if a comparison had been entered upon, he would not have been inferior to any one in any department of honour.

22. Are they Hebrews? so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I.

23. Are they ministers of Christ? (I speak as a fool,) I *am* more: in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

24. Of the Jews five times received I forty *stripes* save one.

25. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

26. *In* journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by *mine own* countrymen, *in* perils by the heathen, *in* perils in

22. Hebræi sunt? ego quoque. Israelitæ sunt? ego quoque: semen Abrahæ sunt? ego quoque.

23. Ministri Christi sunt? desipiens loquor, plus ego; in laboribus abundantius, in plagis supra modum, in carceribus copiosius, in mortibus sæpe.

24. A Iudæis quinquies quadraginta plagas accepi una minus.

25. Ter virgis cæsus sum, semel lapidatus sum, ter naufragium feci, noctes et dies egi in profundo.

26. In itineribus saepe, periculis fluminum, periculis latronum, periculis ex genere, periculis ex Gentibus, periculis in urbe, periculis in deserto,

[1] " Ils tempestent et grincent les dents;"—" They storm and gnash their teeth."

[2] " Toutes sortes d'iniures et outrages horribles que les moines leur faisoyent;"—" All sorts of horrible injuries and insults that the monks could inflict upon them."

the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren;

27. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28. Besides those things that are without, that which cometh upon me daily, the care of all the Churches.

29. Who is weak, and I am not weak? who is offended, and I burn not?

periculis in mari, periculis in falsis fratribus:

27. In labore et molestia, in vigiliis sæpe, in fame et siti, in ieiuniis sæpe, in frigore et nuditate:

28. Præter ea quæ extrinsecus accidunt, quotidiana mea moles,[1] sollicitudo omnium Ecclesiarum.

29. Quis infirmatur, et ego non infirmor? quis offenditur, et ego non uror?

22. He now, by enumerating particular instances, lets them see more distinctly, that he would not by any means be found inferior, if matters came to a contest. And in the first place, he makes mention of the glory of his *descent*, of which his rivals chiefly vaunted. "If," says he, "they boast of illustrious *descent*, I shall be on a level with them, for I also am an *Israelite*, of the *seed of Abraham*." This is a silly and empty boast, and yet Paul makes use of *three* terms to express it; nay more, he specifies, as it were, *three* different marks of excellence. By this repetition, in my opinion, he indirectly reproves their folly, inasmuch as they placed the sum-total[2] of their excellence in a thing that was so trivial,[3] and this boasting was incessantly in their mouth, so as to be absolutely disgusting, as vain men are accustomed to pour forth empty bravadoes as to a mere nothing.

As to the term *Hebrews*, it appears from Gen. xi. 14, that it denotes descent, and is derived from *Heber;* and farther, it is probable, that Abraham himself is so called in Gen. xiv. 13, in no other sense than this—that he was descended from that ancestor.[4] Not altogether without some appearance of truth is the conjecture of those, who explain the term to mean *those dwelling beyond the river*.[5] We do not read, it

[1] "La pesanteur ordinaire des affaires que i'ay; *ou*, il y a ce qui m'assiege de iour en iour;"—"The ordinary burden of affairs which I have; *or*, there is that which besieges me from day to day."

[2] "Proram et puppim;"—"The prow and stern."

[3] "Vne chose si vaine, et de si petite consequence;"—"A thing so empty, and of so small importance."

[4] "Qu'il estoit descendu d'Heber de pere en fils;"—"That he was descended from Heber, from father to son."

[5] "Vray est que la coniecture de ceux qui disent qu'ils sont ainsi appelez comme *habitans outre la riuiere*, n'est pas du tout sans couleur;"—"It is

is true, that any one was called so before Abraham, who had *passed over the river*, when he quitted his native country, and afterwards the appellation came to be a customary one among his posterity, as appears from the history of Joseph. The termination, however, shows that it is expressive of descent, and the passage, that I have quoted, abundantly confirms it.[1]

23. *Are they ministers of Christ?* Now when he is treating of matters truly praiseworthy, he is no longer satisfied with being on an equality with them, but exalts himself above them. For their carnal glories he has previously been scattering like smoke by a breath of wind,[2] by placing in opposition to them those which he had of a similar kind; but as they had nothing of solid worth, he on good grounds separates himself from their society, when he has occasion to glory in good earnest. For to be a *servant of Christ* is a thing that is much more honourable and illustrious, than to be the first-born among all the first-born of Abraham's posterity. Again, however, with the view of providing against calumnies, he premises that he *speaks as a fool*. "Imagine this," says he, "to be foolish boasting: it is, nevertheless, true."

In labours. By these things he proves that he is a more eminent servant of Christ, and *then* truly we have a proof that may be relied upon, when *deeds* instead of *words* are brought forward. He uses the term *labours* here in the plural number, and afterwards *labour*. What difference there

true, that the conjecture of those who say that they are so called, as *dwell-* [illegible] is not without some appearance of truth."

[1] "The word [illegible] signified properly [illegible] from *beyond*, [illegible] hence applied to Abraham, because [illegible] and the word denoted properly [illegible] the Euphrates. The name [illegible] properly one descended from Israel or Jacob, [illegible] between them was, that the name [illegible], being a [illegible] from one of the founders of their nation, was in use [illegible] the name [illegible] was applied by the Canaanite to [illegible] from *beyond* the river, and was the current name [illegible]."—*Barnes.*—*Ed.*

[2] "[illegible] charnelles, qui n'estoyent que choses vaines, [illegible] comme en soufflant dessus."—"For as [illegible] which were but vain things, he has hitherto made [illegible] upon them."

is between the former and the latter I do not see, unless perhaps it be, that he speaks here in a more general way, including those things that he afterwards enumerates in detail. In the same way we may also understand the term *deaths* to mean any kind of *perils* that in a manner threatened present death, instances of which he afterwards specifies. "I have given proof of myself in *deaths often*, in *labours* oftener still." He had made use of the term *deaths* in the same sense in the first chapter. (2 Cor. i. 10.)

24. *From the Jews.* It is certain that the Jews had at that time been deprived of jurisdiction, but as this was a kind of moderate punishment (as they termed it) it is probable that it was allowed them. Now the law of God was to this effect, that those who did not deserve capital punishment should be beaten in the presence of a judge, (Deut. xxv. 2, 3,) provided not more than *forty stripes* were inflicted, lest the body should be disfigured or mutilated by cruelty. Now it is probable, that in process of time it became customary to stop at the thirty-ninth lash,[1] lest perhaps they should on any occasion, from undue warmth, exceed the number prescribed by God. Many such precautions,[2] prescribed by the Rabbins,[3] are to be found among the Jews, which make some restriction upon the permission that the Lord had given. Hence, perhaps, in process of time, (as

[1] The custom of excepting *one* stripe from the *forty* is made mention of by Josephus: πληγὰς μίας λυτούσης τεσσαράκοντα, "forty stripes save one." (Joseph. Antiq. lib. iv. cap. viii. sect. 21.) It is noticed by *Wolfius*, that the Jews in modern times make use of the same number of stripes—thirty-nine—in punishing offenders, there being evidence of this from what is stated by Uriel Acosta, who, in his Life, subjoined by Limborch to his Conversation with a learned Jew, declares that he had in punishment of his departure from the Jews, received stripes up to that number.—*Ed.*

[2] "Plusieurs semblables pouruoyances et remedes inuentez par les Rabbins:"—"Many similar provisions and remedies, invented by the Rabbins."

[3] "The *Mishna* gives this as a rule, (MISH. Maccoth. fol. xxii. 10,) 'How often shall he, the culprit, be smitten? Ans. אלכעים חסל אחד, forty stripes, wanting one, *i.e.*, with the number which is nighest to forty.' . . . 'They also thought it right to stop under *forty*, lest the person who counted should make a mistake, and the criminal get more than *forty* stripes, which would be injustice, as the law required only *forty*.'"—*Dr. A. Clarke.* "As the whip was formed of three cords, and every stroke was allowed to count for three stripes, the number of strokes never exceeded thirteen, which made thirty-nine stripes."—*Bloomfield.*—*Ed.*

things generally deteriorate,) they came to think, that all criminals should be beaten with stripes to that number, though the Lord did not prescribe, how far severity should go, but where it was to stop; unless perhaps you prefer to receive what is stated by others, that they exercised greater cruelty upon Paul. This is not at all improbable, for if they had been accustomed ordinarily to practise this severity upon all, he might have said that he was beaten according to custom. Hence the statement of the number is expressive of extreme severity.

25. *Thrice was I beaten with rods.* Hence it appears, that the Apostle suffered many things, of which no mention is made by Luke;[1] for he makes mention of only *one* stoning,[2] *one* scourging, and *one* shipwreck. We have not, however, a complete narrative, nor is there mention made in it of every particular that occurred, but only of the principal things.

By *perils from the nation* he means those that befell him from his own nation, in consequence of the hatred, that was kindled against him among all the Jews. On the other hand, he had the Gentiles as his adversaries; and in the *third* place snares were laid for him by *false brethren.* Thus it happened, that *for Christ's name's sake he was hated by all.* (Matt. x. 22.) By *fastings* I understand those that are voluntary, as he has spoken previously of *hunger* and *want.*

[1] See p. 41.

[2] "*Once* was I stoned." Paley remarks in his "Horæ Paulinæ," that this clause, "when confronted with the history," (contained in the Acts of the Apostles,) "furnishes the nearest approach to a contradiction, without a contradiction being actually incurred, of any that he remembers to have met with." While the narrative contained in the Acts of the Apostles gives an account of only *one* instance in which Paul was actually stoned, (Acts xiv. 19,) there was, previously to that, "an assault" made upon Paul and Barnabas at Iconium, "both of the Gentiles, and also of the Jews, with their rulers, to use them despitefully, and to stone them, but they were ware of it, and fled unto Lystra and Derbe." (Acts xiv. 5, 6.) "Now had the 'assault,'" says Paley, "been completed; had the history related that a stone was thrown, as it relates that preparations were made both by Jews and Gentiles to stone Paul and his companions; or even had the account of this transaction stopped, without going on to inform us that Paul and his companions were *aware of their danger and fled,* a contradiction between the history and the Apostle would have ensued. Truth is necessarily consistent; but it is scarcely possible that independent accounts, not having truth to guide them, should thus advance to the very brink of contradiction without falling into it."—*Ed.*

Such were the tokens by which he showed himself, and on good grounds, to be an eminent servant of Christ. For how may we better distinguish Christ's servants than by proofs so numerous, so various, and so important? On the other hand, while those effeminate boasters[1] had done nothing for Christ, and had suffered nothing for him, they, nevertheless, impudently vaunted.

It is asked, however, whether any one can be a servant of Christ, that has not been tried with so many evils, perils, and vexations? I answer, that all these things are not indispensably requisite on the part of all;[2] but where these things are seen, there is, undoubtedly, a greater and more illustrious testimony afforded. That man, therefore, who will be signalized by so many marks of distinction, will not despise those that are less illustrious, and less thoroughly tried, nor will he on that account be elated with pride; but still, whenever there is occasion for it, he will be prepared, after Paul's example, to exult with a holy triumph, in opposition to pretenders[3] and worthless persons, provided he has an eye to Christ, not to himself—for nothing but pride or ambition could corrupt and tarnish all these praises. For the main thing is—that we serve Christ with a pure conscience. All other things are, as it were, additional.

28. *Besides those things that are without.* "*Besides those things,*" says he, "which come upon me from all sides, and are as it were extraordinary, what estimate must be formed of that ordinary burden that constantly presses upon me—the care that I have of all the Churches." *The care of all the Churches* he appropriately calls his *ordinary burden.* For I have taken the liberty of rendering ἐπισύστασιν in this way, as it sometimes means—whatever *presses upon* us.[4]

[1] "Thrasones."—See CALVIN on the Corinthians, vol. i. p. 98, *n.* 1.

[2] "Il n'est pas necessairement requis que tous vniversellement endurent toutes telles fascheries;"—"It is not indispensably requisite that all universally endure all such vexations."

[3] "Des mercenaires;"—"Hirelings."

[4] The word (ἐπισύστασις) is *translated* or rather *paraphrased* by Beza as follows: "Agmen illud in me consurgens;"—"That troop which rises up together against me." He adds by way of explanation: "Certum est enim ἐπισύστασιν dici multitudinem quæ adversus aliquem coierit, idque non

Whoever is concerned in good earnest as to the Church of God, stirs up himself and bears a heavy burden, which *presses upon* his shoulders. What a picture we have here of a complete minister, embracing in his anxieties and aims not one Church merely, or ten, or thirty, but all of them together, so that he instructs some, confirms others, exhorts others, gives counsel to some, and applies a remedy to the diseases of others! Now from Paul's words we may infer, that no one can have a heartfelt concern for the Churches, without being harassed with many difficulties; for the government of the Church is no pleasant occupation, in which we may exercise ourselves agreeably and with delight of heart,[1] but a hard and severe warfare, as has been previously mentioned, (2 Cor. x. 4,)—Satan from time to time giving us as much trouble as he can, and leaving no stone unturned to annoy us.

29. *Who is weak.* How many there are that allow all offences to pass by unheeded—who either despise the infirmities of brethren, or trample them under foot! This, however, arises from their having no concern for the Church. For concern, undoubtedly, produces *συμπάθειαν*, (*sympathy,*)[2] which leads the Minister of Christ to participate in the feelings of all,[3] and put himself in the place of all, that he may suit himself to all.

semel, sed repetitis vicibus. Quia igitur multiplices erant curæ, quarum tanquam agmine magis ac magis veluti obruebatur, Apostolus usus est translatitie hoc vocabulo, admodum significanter;"—"For it is certain that ἐπισύστασιν denotes a multitude that has come together against any one, and that not once merely, but in repeated instances. As, therefore, there were manifold cares, by which rushing upon him like a troop, more and more, he was in a manner overwhelmed, the Apostle, by way of metaphor, made use of this term very significantly." *Raphelius* considers the term to be synonymous with an expression made use of by Cicero: "concursus occupationum;"—"a crowding together of engagements."—(Cic. Fam. vii. 33.)—*Ed.*

[1] "Car le gouernement de l'Eglise n'est pas vne occupation ioyeuse pour nous exercer tout doucement, et par maniere de passe-temps et exercice gracieux pour recreer nos esprits;"—"For the government of the Church is not a pleasant occupation for exercising ourselves quite agreeably, and by way of pass-time, and an agreeable exercise for refreshing our minds."

[2] See CALVIN'S *Harmony*, vol. ii. p. 232.

[3] "Prend en soy les afflictions de tous;"—"Take upon himself the afflictions of all."

30. If I must needs glory, I will glory of the things which concern mine infirmities.

31. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

32. In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me;

33. And through a window in a basket was I let down by the wall, and escaped his hands.

30. Si gloriari oportet, in iis quæ infirmitatis meæ sunt gloriabor.

31. Deus et Pater Domini nostri Iesu Christi novit, qui est benedictus in sæcula, quod non mentiar.

32. Damasci Aretas, regius gentis praefectus, custodiebat urbem Damascenorum, volens me apprehendere. (*Act.* ix. 24, 25.)

33. Et per fenestram demissus fui in sporta per muros, atque effugi manus eius.

30. *If he must glory.* Here we have the conclusion, drawn from all that has gone before—that Paul is more inclined to boast of those things that are connected with his *infirmity*, that is, those things which might, in the view of the world, bring him contempt, rather than glory, as, for example, hunger, thirst, imprisonments, stonings, stripes, and the like—those things, in truth, that we are usually as much ashamed of, as of things that incur great dishonour.[1]

31. *The God and Father.* As he was about to relate a singular feat,[2] which, at the same time, was not well known, he confirms it by making use of an oath. Observe, however, what is the form of a pious oath,[3]—when, for the purpose of declaring the truth, we reverently call God as our witness. Now this persecution was, as it were, Paul's first apprenticeship,[4] as appears from Luke, (Acts ix. 23-25); but if, while yet a raw recruit, he was exercised in such beginnings, what shall we think of him, when a veteran soldier? As, however, flight gives no evidence of a valiant spirit, it may be asked, why it is that he makes mention of his flight? I answer, that the gates of the royal city having been closed, clearly showed with what rage the wicked were

[1] "De toutes lesquelles nous n'avons point de honte coustumierement, que si nous estions vileinement diffamez;"—"Of all which we feel ordinarily as much ashamed, as if we had been shockingly defamed."

[2] "Vn acte singulier de vray champion de guerre;"—"A singular feat of a true champion of war."

[3] "De iurement saincte et licite;"—"Of a holy and lawful oath."

[4] CALVIN, when commenting on the passage referred to, (Acts ix. 23-25,) makes use of a similar expression: "Hoc tirocinio ad crucem ferendam mature assuefactus fuit;"—"By this apprenticeship he was early inured to the endurance of the cross."—*Ed.*

inflamed against him ; and it was on no light grounds that they had been led to entertain such a feeling,[1] for if Paul had not fought for Christ with a new and unusual activity, the wicked would never have been thrown into such a commotion. His singular perseverance, however, shone forth chiefly in this—that, after escaping from so severe a persecution, he did not cease to stir up the whole world against him, by prosecuting fearlessly the Lord's work.

It may be, however, that he proceeds to mock those ambitious men, who, while they had never had experience of any thing but applauses, favours, honourable salutations, and agreeable lodgings, wished to be held in the highest esteem. For, in opposition to this, he relates, that he was shut in, so that he could with difficulty save his life by a miserable and ignominious flight.

Some, however, ask, whether it was lawful for Paul to leap over the walls, inasmuch as it was a capital crime to do so ? I answer, in the first place, that it is not certain, whether that punishment was sanctioned by law in the East ; and farther, that even if it was so, Paul, nevertheless, was guilty of no crime, because he did not do this as an enemy, or for sport, but from necessity. For the law would not punish a man, that would throw himself down from the walls to save his life from the flames ; and what difference is there between a fire, and a fierce attack from robbers ? We must always, in connection with laws, have an eye to reason and equity.[2] This consideration will exempt Paul entirely from blame.

[1] " Et qu'ils n'auoyent point conceu telle fureur pour vne chose leger et de petite consequence ;"—" And that they had not conceived such a rage for a slight matter, and one of small consequence."

[2] CALVIN seems to have here in his eye a passage expressly alluded to by him, when commenting on Acts ix. 23-25, from the writings of Cicero, to the following effect : " Etiamsi peregrinum lex arceat a muri accessu, minime tamen peccat, qui murum conscendit servandæ urbis causa, quia leges semper ad æquitatem flectendæ sunt ;"—" Although the law forbids a foreigner to approach the wall, no offence is committed by the man, who scales the wall with a view to the defence of the city ; for the laws must always be made to bend towards equity."—*Ed.*

CHAPTER XII.

1. It is not expedient for me doubtless to glory: I will come to visions and revelations of the Lord.
2. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth,) such an one caught up to the third heaven.
3. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth,)
4. How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.
5. Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.

1. Gloriari sane non expedit mihi: veniam enim ad visiones et revelationes Domini.
2. Novi hominem in Christo ante annos quatuordecim (sive in corpore, nescio: sive extra corpus, nescio, Deus novit) eiusmodi, inquam, hominem raptum fuisse usque in tertium coelum:
3. Scio de eiusmodi homine (sive in corpore, nescio: sive extra corpus, nescio, Deus scit.)
4. Quod raptus sit in Paradisum, et audierit verba ineffabilia,[1] quae non licet[2] homini loqui.
5. De eiusmodi homine gloriabor: de me ipso non gloriabor, nisi in infirmitatibus meis.

1. *It is not expedient for me to glory.* Now, when as it were in the middle of the course, he restrains himself from proceeding farther, and in this way he most appropriately reproves the impudence of his rivals, and declares that it is with reluctance, that he engages in this sort of contest with them. For what a shame it was to scrape together from every quarter commendations, or rather to go a-begging for them, that they might be on a level with so distinguished a man! As to the latter, he admonishes them by his own example, that the more numerous and the more excellent the graces by which any one of us is distinguished, so much the less ought he to think of his own excellence. For such a thought is exceedingly dangerous, because, like one entering into a labyrinth, the person is immediately dazzled, so as to be too quick-sighted in discerning his gifts,[3] while in the mean time he is ignorant of himself. Paul is afraid, lest this should befall him. The graces conferred by God are, indeed,

[1] "Parolles inenarrables, *ou*, qui ne se doyuent dire;"—"Words unutterable, *or*, that ought not to be spoken."
[2] "Il n'est possible, ou loisible;"—"It is not possible, or lawful."
[3] "Ses dons et graces;"—"His gifts and graces."

to be acknowledged, that we may be aroused,—*first*, to gratitude for them, and *secondly*, to the right improvement of them; but to take occasion from them to boast—*that* is what cannot be done without great danger.

For I will come[1] *to visions.* "I shall not creep on the ground, but will be constrained to mount aloft. Hence I am afraid, lest the height of my gifts should hurry me on, so as to lead me to forget myself." And certainly, if Paul had gloried ambitiously, he would have fallen headlong from a lofty eminence; for it is humility alone, that can give stability to our greatness in the sight of God.

Between *visions* and *revelations* there is this distinction—that a *revelation* is often made either in a dream, or by an oracle, without any thing being presented to the eye, while a *vision* is scarcely ever afforded without a *revelation*, or in other words, without the Lord's discovering what is meant by it.[2]

2. *I knew a man in Christ.* As he was desirous to restrain himself within bounds, he merely singles out *one* instance, and that, too, he handles in such a way as to show, that it is not from inclination that he brings it forward; for why does he speak in the person of another rather than in his

[1] "*I will come.* Marg. '*For* I will.' Our Translators have omitted (γὰρ), *for*, in the text, evidently supposing that it is a mere expletive. Doddridge renders it 'nevertheless.' But it seems to me that it contains an important sense, and that it should be rendered by *then*. 'Since it is not fit that I should glory, *then* I will refer to visions, &c. I will turn away, *then*, from that subject, and come to another.' Thus the word (γὰρ), *for*, is used in John vii. 41, 'Shall *then* (μὴ γὰρ) Christ come out of Galilee?' Acts viii. 31, 'How can I *then* (πῶς γὰρ) except some man should guide me?'"—*Barnes. Granville Penn* renders the passage as follows: "Must I needs boast? it is not good indeed, yet I will come to visions and revelations of the Lord." This rendering he adopts, as corresponding with the reading of the *Vat.* and most ancient MS. Καυχᾶσθαι δεῖ; οὐ συμφέρον μὲν, ἐλεύσομαι δὲ εἰς ὀπτασίας καὶ ἀποκαλύψεις Κυρίου.—*Ed.*

[2] "C'est qu'il signifie en ce qui s'est presenté a nous;"—"What he intends in what is presented to our view."

"*Visions*" (ὀπτασίας)—symbolical representations of spiritual and celestial things, in which matters of the deepest importance are exhibited to the eye of the mind by a variety of emblems, the nature and properties of which serve to illustrate those spiritual things.—*Revelations* (ἀποκαλύψεις)—a manifestation of things not before known, and such as God alone can make known, because they are a part of his own inscrutable counsels."—*Dr. A. Clarke.*—*Ed.*

own? It is as though he had said, "I should have preferred to be silent, I should have preferred to keep the whole matter suppressed within my own mind, but those persons[1] will not allow me. I shall mention it, therefore, as it were in a stammering way, that it may be seen that I speak through constraint." Some think that the clause *in Christ* is introduced for the purpose of confirming what he says. I view it rather as referring to the disposition, so as to intimate that Paul has not here an eye to himself, but looks to Christ exclusively.

When he confesses, that he does not know whether he was *in the body*, or *out of the body*, he expresses thereby the more distinctly the greatness of the revelation. For he means, that God dealt with him in such a way,[2] that he did not himself understand the manner of it. Nor should this appear to us incredible, inasmuch as he sometimes manifests himself to us in such a way, that the manner of his doing so is, nevertheless, hid from our view.[3] At the same time, this does not, in any degree, detract from the assurance of faith, which rests simply on this single point—that we are aware that God speaks to us. Nay more, let us learn from this, that we must seek the knowledge of those things only that are necessary to be known, and leave other things to God. (Deut. xxix. 29.) He says, then, that he does not know, whether he was wholly taken up—soul and body—into heaven, or whether it was his soul only, that was *caught up*.

Fourteen years ago. Some[4] enquire, also, as to the place, but it does not belong to us to satisfy their curiosity.[5] The Lord manifested himself to Paul in the beginning by a vision, when he designed to convert him from Judaism to the faith of the gospel, but he was not then admitted as

[1] "Ces opiniastres ambitieux;"—"Those ambitious, obstinate persons."

[2] "Que Dieu a tellement besongné et procedé enuers luy;"—"That God had in such a manner wrought and acted towards him."

[3] "Est incomprehensible à nostre sens;"—"Is incomprehensible to our mind."

[4] "Ne se contentans point de ceci;"—"Not contenting themselves with this."

[5] "Mais nous n'auons point deliberé, et aussi il n'est pas en nous de satisfaire a leur curiosite;"—"But we have not determined as to this, and it does not belong to us to satisfy their curiosity."

yet into those secrets, as he needed even to be instructed by Ananias in the first rudiments.[1] (Acts ix. 12.) That vision, therefore, was nothing but a preparation, with the view of rendering him teachable. It may be, that, in this instance, he refers to that vision, of which he makes mention also, according to Luke's narrative. (Acts xxii. 17.) There is no occasion, however, for our giving ourselves much trouble as to these conjectures, as we see that Paul himself kept silence respecting it for fourteen years,[2] and would not have said one word in reference to it, had not the unreasonableness of malignant persons constrained him.

Even to the third heaven. He does not here distinguish between the different heavens in the manner of the philosophers, so as to assign to each planet its own heaven. On the other hand, the number *three* is made use of (κατ' ἐξοχὴν) *by way of eminence*, to denote what is highest and most complete. Nay more, the term *heaven*, taken by itself, denotes here the blessed and glorious kingdom of God, which is above all the spheres,[3] and the firmament itself, and even the entire frame-work of the world. Paul, however, not contenting himself with the simple term,[4] adds, that he had reached even the greatest height, and the innermost recesses. For our faith scales heaven and enters it, and those that are superior to others in knowledge get higher in degree and elevation, but to reach the *third heavens* has been granted to very few.

4. *In paradise.*[5] As every region that is peculiarly

[1] "Es premiers commencemens de la religion;"—"In the first elements of religion."

[2] "This vision Paul had kept secret for fourteen years. He had doubtless *often* thought of it; and the remembrance of that glorious hour was doubtless one of the reasons why he bore trials so patiently, and was willing to endure so much. But before this he had had no occasion to mention it. He had other proofs in abundance that he was called to the work of an Apostle; and to mention this would savour of pride and ostentation. It was only when he was *compelled* to refer to the evidences of his apostolic mission that he refers to it here."—*Barnes.*—*Ed.*

[3] "Par dessus tous les cieux;"—"Above all the heavens."

[4] "Non content de nommer simplement le ciel;"—"Not contented with simply employing the term *heaven*."

[5] "The word *paradise* (παράδεισος) occurs but three times in the New Testament, (Luke xxiii. 43, 2 Cor. xii. 4, and Rev. ii. 7.) It occurs often in the Septuagint, as the translation of the word garden, גַּן *gan*; and of

agreeable and delightful[1] is called in the Scriptures the *garden of God,* it came from this to be customary among the Greeks to employ the term *paradise* to denote the heavenly glory, even previously to Christ's advent, as appears from Ecclesiasticus. (Sirach, 40, 17, 27.) It is also used in this sense in Luke xxiii. 43, in Christ's answer to the robber—"To-day shalt thou be with me in *paradise,*" that is, "Thou shalt enjoy the presence of God, in the condition and life of the blessed."

Heard unspeakable words. By *words* here I do not understand *things,* as the term is wont to be made use of after the manner of the Hebrews ;[2] for the word *heard* would not correspond with this. Now if any one inquires, what they were, the answer is easy—that it is not without good reason that they are called *unspeakable*[3] *words,* and such as it is unlawful to utter. Some one, however, will reply, that what Paul heard was, consequently, needless and useless, for what purpose did it serve to hear, what was to be buried in perpetual silence? I answer, that this took place for the sake of Paul himself, for one who had such arduous difficulties await-

the word (פרדס) *pardes,* in Neh. ii. 8, Eccl. ii. 5, Cant. ii. 13. It is a word which had its origin in the language of Eastern Asia, and which has been adopted in the Greek, the Roman, and other western languages. In Sanscrit, the word *paradésha* means a land elevated and cultivated; in Armenian, *pardes* denotes a garden around the house, planted with trees, shrubs, grass for use and ornament. In Persia, the word denotes the *pleasure-gardens,* and *parks* with wild animals, around the country residences of the monarchs and princes. Hence it denotes, in general, a garden of pleasure; and in the New Testament is applied to the abodes of the blessed after death, the dwelling-place of God, and of happy spirits; or to heaven as a place of blessedness."—*Barnes.*—*Ed.*

[1] "Toute region delectable et excellente en fertilite et abondance de biens de la terre;"—"Every region that is delightful and distinguished by fertility and abundance of the good things of the earth."

[2] CALVIN'S meaning evidently is, that ῥήματα, here rendered *words,* is often made use of, like the corresponding Hebrew word, דברים (*dabarim,*) to mean *things.* Accordingly דבר, (*dabar,*) when employed to denote *thing,* is very frequently rendered in the Septuagint by ῥῆμα, as, for example, in Gen. xviii. 14, Exod. xviii. 17, Deut. xvii. 1. CALVIN, when commenting on the expression—*with God nothing shall be impossible,* (Luke i. 37,) remarks that "a *word* often means a *thing* in the idiom of the Hebrew language, which the Evangelists followed, though they wrote in Greek."—CALVIN'S Harmony, vol. i. p. 45.—*Ed.*

[3] "Secretes, ou impossibles à dire;"—"Secret, or such as it is impossible to utter."

ing him, enough to break a thousand hearts, required to be strengthened by special means, that he might not give way, but might persevere undaunted.[1] Let us consider for a little, how many adversaries his doctrine had, and of what sort they were; and farther, with what a variety of artifices it was assailed, and then we shall wonder no longer, why he heard more than it was *lawful for him to utter.*

From this, too, we may gather a most useful admonition as to setting bounds to knowledge. We are naturally prone to curiosity. Hence, neglecting altogether, or tasting but slightly, and carelessly, doctrine that tends to edification, we are hurried on to frivolous questions. Then there follow upon this—boldness and rashness, so that we do not hesitate to decide on matters unknown, and concealed.

From these two sources has sprung up a great part[2] of scholastic theology, and every thing, which that trifler Dionysius[3]

[1] "Mais qu'il perseuerast constamment, sans se laisser vaincre;"—"But might persevere steadfastly, without allowing himself to be overcome."

[2] "La plus grande partie;"—"The greatest part."

[3] CALVIN refers here to one Dionysius, whose writings appear to have been looked upon by many in CALVIN'S times, as having been composed by Dionysius the Areopagite, who was converted by Paul at Athens. (Acts xvii. 34.) A copy of the work referred to, printed at Paris in 1555, bears the following title: "S. Dionysii Areopagitæ, Martyris Inclyti, Athenarum Episcopi, et Galliarum Apostoli, opera—Translatio Noua Ambrosii Florentini," &c.;—"The works of St. Dionysius the Areopagite, the renowned Martyr, Bishop of Athens, and Apostle of the Gauls—a New Translation by Ambrosius Florentine," &c.—CALVIN, in his Institutes, (vol. i. p. 194,) when treating of angels, adverts to the writings of Dionysius, in the following terms: "None can deny that Dionysius (whoever he may have been) has many shrewd and subtle disquisitions in his Celestial Hierarchy, but on looking at them more closely, every one must see that they are merely idle talk. The duty of a theologian, however, is not to tickle the ear, but confirm the conscience, by teaching what is true, certain, and useful. When you read the work of Dionysius, you would think that the man had come down from heaven, and was relating, not what he had learned, but what he had actually seen. Paul, however, though he was carried to the third heaven, so far from delivering any thing of the kind positively, declares, that it was not lawful for man to speak the secrets which he had seen. Bidding adieu, therefore, to that nugatory wisdom, let us endeavour to ascertain from the simple doctrine of Scripture, what it is the Lord's pleasure that we should know concerning angels."—*Beza*, in his Annotations on 1 Cor. iii. 15, when expounding the expression—"he himself shall be saved, yet so as by fire," makes mention of Dionysius, as having been, in his opinion, Bishop of Corinth, and speaks of him as having devoted himself to unprofitable speculations, and as harassing himself, for the most part in vain, in describing the Celestial Hierarchy.—The

has been so daring as to contrive in reference to the Heavenly Hierarchies. It becomes us so much the more to keep within bounds,[1] so as not to seek to know any thing, but what the Lord has seen it good to reveal to his Church. Let this be the limit of our knowledge.

5. *Of such a man.* It is as though he had said: "I have just ground for glorying, but I do not willingly avail myself of it. For it is more in accordance with my design, to *glory in my infirmities.* If, however, those malicious persons harass me any farther, and constrain me to boast more than I am inclined to do, they shall feel that they have to do with a man, whom God has illustriously honoured, and raised up on high, with a view to his exposing their follies.

6. For though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me *to be,* or *that* he heareth of me.

6. Nam si voluero gloriari, non ero insipiens: veritatem enim dicam: sed supersedeo: ne quis de me cogitet supra id quod videt esse me, aut quod audit ex me.

Rhemish Translators, when commenting on Acts xvii. 34, contend for the genuineness of the writings referred to. "*Dionysius Areopagita.* This is that famous Denys that first converted France, and wrote those notable and divine works—'De Ecclesiastica et Cœlesti Hierarchia, de diuinis nominibus,' and others; in which he confirmeth, and proveth plainely, almost all things that the Church now useth in the ministration of the Holy Sacrament, and affirmeth that he learned them of the Apostles, giving also testimony for the Catholike faith in most things now controuersed, so plainely that our adversaries have no shift but to deny this Denys to have been the author of them, faining that they be another's of later age." To these statements Dr. Fulke, in his elaborate work in refutation of the errors of the Rhemish Translators, (p. 403,) replies as follows: "That Dionysius Areopagita was author of those bookes which now beare his name, you bring no proofe at all. We alleage that Eusebius, Hierome, Gennadius, neuer heard of his writings, for if they had heard, Dionysius Areopagita should have been registered by them among ecclesiasticall writers."—It is stated by *Mosheim* in his Ecclesiastical History, (London 1825,) vol. ii. p. 330, *n.* (*u*), that "the spuriousness of these works is now universally granted by the most learned and impartial of the Roman Catholic writers, as they contain accounts of many events that happened several ages after the time of Dionysius, and were not at all mentioned until after the fifth century." *Turretine* in his Theology brings forward, at considerable length, evidence to show, that the work referred to was not, as pretended, the production of Dionysius the Areopagite, who was "σύγχρονος Apostolis," ("a contemporary of the Apostles,") but was written by an author of much later date—born in the fifth century.—*Turretini* Theologia, (Genevæ, 1690,) tom. iii. pp. 233, 234.—*Ed.*

[1] "Il faut que nous soyons d'autant plus sobres et modestes;"—"It is necessary, that we should be so much the more sober and modest."

7. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

8. For this thing I besought the Lord thrice, that it might depart from me.

9. And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

10. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong.

7. Et ne excellentia revelationum supra modum efferrer, datus mihi fuit stimulus carni, nuntius Satanæ, qui me colaphis cæderet, ne supra modum efferrer.

8. Supra hoc ter Dominum rogavi, ut discederet a me:

9. Et dixit mihi: Sufficit tibi gratia mea: nam virtus mea in infirmitate perficitur: libentissime igitur gloriabor super infirmitatibus meis, ut inhabitet in me virtus Christi.

10. Quamobrem placeo mihi in infirmitatibus, in contumeliis, in necessitatibus, in persequutionibus, in anxietatibus pro Christo: quum enim infirmus sum, tunc robustus sum.

6. *For if I should desire.* Lest what he had said, as to his having no inclination to glory, should be turned into an occasion of calumny, and malevolent persons should reply—"You are not inclined for it, because it is not in your power," he anticipates such a reply. "I would have it quite in my power," says he, "on good grounds; nor would I be justly accused of vanity, for I have ground to go upon, but I refrain from it." He employs the term *folly* here in a different sense from what he had done previously, for even those that boast on good grounds act a silly and disgusting part, if there appears any thing of boasting or ambition. The folly, however, is more offensive and insufferable, if any one boasts groundlessly, or, in other words, pretends to be what he is not; for in that case there is impudence in addition to silliness. The Apostle here proceeded upon it as a settled matter, that his glorying was as humble as it was well founded. Erasmus has rendered it—"I spare you,"[1]

[1] The same rendering is given in Cranmer's version, (1539,) "Neuerthelesse I spare you." The Vulgate reads: "Parco autem;"—("But I spare.") This rendering is followed in Wiclif's version, (1380,) Tyndale's (1534,) and the Rheims version, (1582.) The Geneva version (1557) has: "but I refraine."—*Joachim Camerarius* remarks, that φείδομαι is elliptical, as being used instead of φείδομαι τοῦ λέγειν, or τοῦ μεγαλαυχεῖν,—"I refrain from speaking, or from boasting." *Ed.*

but I prefer to understand it as meaning—"I refrain," or, as I have rendered it, "I forbear."

Lest any one should think of me. He adds the reason—because he is contented to occupy the station, which God has assigned him. "My appearance," says he, "and speech do not give promise of any thing illustrious in me: I have no objection, therefore, to be lightly esteemed." Here we perceive what great modesty there was in this man, inasmuch as he was not at all concerned on account of his meanness, which he discovered in his appearance and speech, while he was replenished with such a superiority of gifts. There would, however, be no inconsistency in explaining it in this way, that satisfied with the reality itself, he says nothing respecting himself, that he may thus reprove indirectly the false Apostles, who gloried in themselves as to many things, none of which were to be seen. What I mentioned first, however, is what I rather approve of.

7. *And lest through the superiority of revelations.* Here we have a *second* reason—that God, designing to repress in him every approach to insolence, subdued him with a rod. That rod he calls a *goad*, by a metaphor taken from oxen. The word *flesh* is, in the Greek, in the dative.[1] Hence Erasmus has rendered it "*by* the flesh." I prefer, however, to understand him as meaning, that the prickings of this *goad* were *in* his flesh.

Now it is asked, what this *goad* was. Those act a ridiculous part, who think that Paul was tempted to lust. We must therefore repudiate that fancy.[2] Some have supposed, that he was harassed with frequent pains in the head. Chrysostom is rather inclined to think, that the reference is to Hymeneus and Alexander, and the like, because, instigated by the devil, they occasioned Paul very much annoyance. My opinion is, that under this term is comprehended every kind of temptation, with which Paul was exercised. For *flesh* here, in my opinion, denotes—not the body, but that

[1] "Selon le Grec il faudroit dire *A la chair*;"—"According to the Greek, we would require to say, TO *the flesh*."

[2] "Il faut reietter loin ce songe;"—"We must put far away from us that dream."

part of the soul which has not yet been regenerated. "There was given to me a *goad* that my flesh might be spurred up by it, for I am not yet so spiritual, as not to be exposed to temptations according to the flesh."

He calls it farther the *messenger of Satan* on this ground, that as all temptations are sent by Satan, so, whenever they assail us, they warn us that Satan is at hand. Hence, at every apprehension of temptation, it becomes us to arouse ourselves, and arm ourselves with promptitude for repelling Satan's assaults. It was most profitable for Paul to think of this, because this consideration did not allow him to exult like a man that was off his guard.[1] For the man, who is as yet beset with dangers, and dreads the enemy, is not prepared to celebrate a triumph. "The Lord, says he, has provided me with an admirable remedy, against being unduly elated; for, while I am employed in taking care that Satan may not take advantage of me, I am kept back from pride."

At the same time, God did not cure him by this means exclusively, but also by humbling him. For he adds, *to buffet me;* by which expression he elegantly expresses this idea—that he has been brought under control.[2] For to be *buffeted* is a severe kind of indignity. Accordingly, if any one has had his face made black and blue,[3] he does not, from a feeling of shame, venture to expose himself openly in the view of men. In like manner, whatever be the infirmity under which we labour, let us bear in mind, that we are, as it were, *buffeted by the Lord*, with the view of making us ashamed, that we may learn humility. Let this be carefully reflected upon by those, especially, who are otherwise distinguished by illustrious virtues, if they have any mixture of defects, if they are persecuted by any with hatred, if they are assailed by any revilings—that these things are not

[1] "Ceste consideration ne luy donnoit point le loisir de s'egayer, comme vn homme sans souci, mais l'admonestoit de se tenir sur ses gardes;"—"This consideration did not allow him leisure to sport himself, like a man that is devoid of care, but warned him to be upon his guard."

[2] "Qu'il a este reprimé et rangé a humilite;"—"That he has been restrained and brought down to subjection."

[3] "Si quelq'vn a este tellement frappé au visage, que les taches noires y demeurent;"—"If any one has been struck on the face, in such a way, as to leave black marks upon it."

merely *rods* of the Heavenly Master, but *buffetings*, to fill them with shame, and beat down all forwardness.[1] Now let all the pious take notice as to this, that they may see[2] how dangerous a thing the "poison of pride" is, as Augustine speaks in his third sermon "On the words of the Apostle," inasmuch as it "cannot be cured except by poison."[3] And unquestionably, as it was the cause of man's ruin, so it is the last vice with which we have to contend, for other vices have a connection with evil deeds, but *this* is to be dreaded in connection with the best actions; and farther, it naturally clings to us so obstinately, and is so deeply rooted, that it is extremely difficult to extirpate it.

Let us carefully consider, who it is that here speaks—He had overcome so many dangers, tortures, and other evils—had triumphed over all the enemies of Christ—had driven away the fear of death—had, in fine, renounced the world; and yet he had not altogether subdued pride. Nay more, there awaited him a conflict so doubtful, that he could not overcome without being *buffeted*. Instructed by his example, let us wage war with other vices in such a way, as to lay out our main efforts for the subduing of this one.

But what does this mean—that Satan, who was a *manslayer*[4] *from the beginning*, (John viii. 44,) was a physician to

[1] "Toute orgueil et insolence;"—"All pride and insolence."

[2] "Or ie prie maintenant sur cepassage tous fideles, qu'ils auisent;"—"But I entreat now in connection with this passage all believers to take notice."

[3] "Veu qu'il ne peut estre guari que par d'autre poison;"—"Inasmuch as it cannot be cured except by another poison."

[4] Dr. Campbell, in his Translation of the Gospels, makes use of the term *manslayer*, as CALVIN does here, and makes the following observations in support of this rendering: "The common term for *murderer* in the New Testament is φονεὺς. I have here made choice of a less usual name, not from any disposition to trace etymologies, but because I think it is not without intention, that the devil, as being not of earthly extraction, is rather called ἀνθρωποκτόνος than φονεὺς, as marking, with greater precision, his ancient enmity to the human race. When the name *murderer* is applied to a rational being of a species different from ours, it naturally suggests, that the being so denominated is a destroyer of others of his own species. As this is not meant here, the Evangelist's term is peculiarly apposite. At the same time, I am sensible, that our word *manslaughter* means, in the language of the law, such killing as is, indeed, criminal, though not so atrocious as murder. But, in common use, it is not so limited. Heylyn says, to the same purpose—*a slayer of men.*"—*Campbell* on the Gospels, (Edin. 1807,) vol. ii. p. 539.—*Ed.*

Paul, and that too, not merely in the cure of the body, but —what is of greater importance—in the cure of the soul? I answer, that Satan, in accordance with his disposition and custom, had nothing else in view than to *kill and to destroy*, (John x. 10,) and that the *goad*, that Paul makes mention of, was dipt in deadly poison; but that it was a special kindness from the Lord, to render medicinal what was in its own nature deadly.

8. *For this thing I besought the Lord thrice.* Here, also,[1] the number *three* is employed to denote frequent repetition.[2] He means, however, to intimate, that this annoyance had been felt by him distressing, inasmuch as he had so frequently prayed to be exempted from it. For if it had been slight, or easy to be endured, he would not have been so desirous to be freed from it; and yet he says that he had not obtained this: hence it appears, how much need he had of being humbled. He confirms, therefore, what he had said previously—that he had, by means of this bridle, been held back from being haughty; for if relief from it had been for his advantage, he would never have met with a refusal.

It may seem, however, to follow from this, that Paul had not by any means prayed in faith, if we would not make void all the promises of God.[3] "We read everywhere in Scripture, that we shall obtain whatever we ask in faith: Paul prays, and does not obtain." I answer, that as there are different ways of asking, so there are different ways of obtaining. We ask in simple terms those things as to which we have an express promise—as, for example, the perfecting of God's kingdom, and the *hallowing of his name*, (Matt. vi. 9,) the remission of our sins, and every thing that is advantageous to us; but, when we think that the kingdom of God

[1] CALVIN alludes to what he had said as to the number *three*, when commenting on an expression, which occurs in verse 2—*third heavens*. See p. 368.—*Ed.*

[2] "Τρὶς is considered by the commentators as a certain for an uncertain, but large number, (i.e., *oftentimes*.) To the passages cited by them I add Eurip. Hippol. 46; and Job xxxiii. 29, which I would render—'So all these things doth God work with man unto three times,' namely, by divinely sent disorders, by nocturnal visions, and by divine messengers."—*Bloomfield.—Ed.*

[3] "Si nous ne voulons faire toutes les promesses de Dieu vaines et inutiles;"—"If we would not make all the promises of God vain and useless."

can, nay *must* be advanced, in this particular manner, or in that, and that this thing, or that, is necessary for the *hallowing of his name*, we are often mistaken in our opinion. In like manner, we often fall into a serious mistake as to what tends to promote our own welfare. Hence we ask those former things confidently, and without any reservation, while it does not belong to us to prescribe the means. If, however, we specify the means, there is always a condition implied, though not expressed. Now Paul was not so ignorant as not to know this. Hence, as to the *object* of his prayer, there can be no doubt that he was heard, although he met with a refusal as to the express *form*. By this we are admonished not to give way to despondency, as if our prayers had been lost labour, when God does not gratify or comply with our wishes, but that we must be *satisfied with his grace*, that is, in respect of our not being forsaken by him. For the reason, why he sometimes mercifully refuses to his own people, what, in his wrath, he grants to the wicked, is this—that he foresees better what is expedient for us, than our understanding is able to apprehend.

9. *He said to me.* It is not certain, whether he had this answer by a special revelation, and it is not of great importance.[1] For God answers us, when he strengthens us inwardly by his Spirit, and sustains us by his consolation, so that we do not give up hope and patience. He bids Paul be *satisfied with his grace*, and, in the mean time, not refuse chastisement. Hence we must bear up under evil of ever so long continuance, because we are admirably well dealt with, when we have the grace of God to be our support.[2] The term *grace*, here, does not mean here, as it does elsewhere, the favour of God, but by *metonymy*, the aid of the Holy Spirit, which comes to us from the unmerited favour of God; and it ought to be *sufficient* for the pious, inasmuch as it is a sure and invincible support against their ever giving way.

For my strength. Our weakness may seem, as if it were an obstacle in the way of God's perfecting his strength in

[1] "Et aussi il n'est pas fort requis de la scauoir;"—"And besides, it is not greatly requisite to know it."

[2] "Et c'est assez;"—"And that is enough."

us. Paul does not merely deny this, but maintains, on the other hand, that it is only when our weakness becomes apparent, that God's *strength* is duly *perfected*. To understand this more distinctly, we must distinguish between God's strength and ours; for the word *my* is emphatic. "*My* strength," says the Lord, (meaning that which helps man's need—which raises them up when they have fallen down, and refreshes them when they are faint,) "is perfected in the weakness of men;" that is, it has occasion to exert itself, when the weakness of men becomes manifest; and not only so, but it is more distinctly recognised as it ought to be. For the word *perfected* has a reference to the perception and apprehension of mankind, because it is not *perfected* unless it openly shines forth, so as to receive its due praise. For mankind have no taste of it, unless they are first convinced of the need of it, and they quickly lose sight of its value, if they are not constantly exercised with a feeling of their own weakness.

Most gladly, therefore. This latter statement confirms the exposition that I have given. *I will glory*, says he, *in my infirmities, that the power of Christ may dwell in me.*[1] Hence, the man that is ashamed of this glorying, shuts the door upon Christ's grace, and, in a manner, puts it away from him. For *then* do we make room for Christ's grace, when in true humility of mind, we feel and confess our own weakness. The *valleys* are watered with rain to make them fruitful, while in the mean time, the high summits of the lofty mountains re-

[1] The original word, ἐπισκηνώσῃ, properly means, to *pitch a tent*, or *tabernacle, upon*. Raphelius quotes two passages from Polybius, in which the verb is used as meaning—to *enter into, and dwell in*. Τὸ δὲ τελευταῖον, ἐπισκηνώσαντες ἐπὶ τὰς οἰκίας—"and at last, having *entered in, and taken possession of* the houses." Μετὰ δὲ ταῦτα ταῖς οἰκίαις ἐπισκηνώσαντες, κατέσχον τὴν πόλιν—"And after these things, having *entered into* the houses, they took possession of the city."—Œcumenius, cited by Parkhurst, considers ἐπισκηνώσῃ, as employed by the Apostle here, to be equivalent to ἐλθῃ ἐν ἐμοὶ καταοικήσῃ—"may *entirely take possession of me, and dwell in me.*"—It is admirably well observed by Dr. Adam Clarke, that "the same *Eternal* WORD," (of whom it is said in John i. 14, that he "was made flesh, and *made his tabernacle among us*, (ἐσκήνωσεν ἐν ἡμῖν,) full of grace and truth,") "promised to make his *tabernacle* with the Apostle, and gives him a proof that he was still the same—*full of grace and truth*, by assuring him that his *grace should be sufficient for him.*"—*Ed.*

main dry.[1] Let that man, therefore, become a *valley*, who is desirous to receive the heavenly rain of God's spiritual grace.[2]

He adds *most gladly*, to show that he is influenced by such an eager desire for the grace of Christ, that he refuses nothing for the sake of obtaining it. For we see very many yielding, indeed, submission to God, as being afraid of incurring sacrilege in coveting his glory, but, at the same time, not without reluctance, or at least, less cheerfully than were becoming.[3]

10. *I take pleasure in infirmities.* There can be no doubt, that he employs the term *weakness* in different senses; for he formerly applied this name to the punctures that he experienced in the flesh. He now employs it to denote those external qualities, which occasion contempt in the view of the world. Having spoken, however, in a general way, of *infirmities* of every kind, he now returns to that particular description of them, that had given occasion for his turning aside into this general discourse. Let us take notice, then, that *infirmity* is a general term, and that under it is comprehended the weakness of our nature, as well as all tokens of abasement. Now the point in question was Paul's outward abasement. He proceeded farther, for the purpose of showing, that the Lord humbled him in every way, that, in his defects, the glory of God might shine forth the more resplendently, which is, in a manner, concealed and buried, when a man is in an elevated position. He now again

[1] " Secs et steriles;"—" Dry and barren."

[2] Much in accordance with this beautiful sentiment is Bunyan's description of the " Valley of Humiliation," in the *second* part of his " Pilgrim's Progress." " It is the best and most fruitful piece of ground in all these parts. It is fat ground, and, as you see, consisteth much in meadows; and if a man was to come here in the summer-time, as we do now, if he knew not any thing before thereof, and if he also delighted himself in the sight of his eyes, he might see that which would be delightful to him. ' Behold how green this valley is! also how beautiful with lilies!' (Song ii. 1.) I have known many labouring men that have got good estates in this Valley of Humiliation. (1 Pet. v. 5.) ' For God resisteth the proud, but giveth grace unto the humble.' (James iv. 6.) For indeed it is a very fruitful soil, and doth bring forth by handfuls."—*Bunyan's Allegorical Works*, (Glasgow, 1843,) p. 164.—*Ed.*

[3] " Ce n'est point si nayfuement et franchement qu'il faloit;"—" It is not so ingenuously and frankly, as it ought to be."

the false Apostles. He subjoins one exception—that he *had not been burdensome to them;* and this, by way of *irony*, for in reality this was over and above so many acts of kindness, which he had conferred upon them—that he had served them gratuitously. To busy themselves after this, as they did, in pouring contempt upon him, what was this but to insult his modesty? Nay, what cruelty there was in it! Hence, it is not without good reason, that he sharply reproves pride so frantic. *Forgive me this wrong*, says he. For they were doubly ungrateful, inasmuch as they not only contemned the man, by whose acts of kindness they had been brought under obligation, but even turned his kind disposition into an occasion of reproach. Chrysostom is of opinion, that there is no *irony* implied, and that, instead of this, there is an expression of apology; but, if any one examines the entire context more narrowly, he will easily perceive, that this gloss is quite foreign to Paul's intention.

14. *Behold, this third time.* He commends his own deed, for which he had received a very poor requital from the Corinthians. For he says, that he refrained from taking their worldly substance for two reasons: *first*, because he sought *them*, not their wealth; and *secondly*, because he was desirous to act the part of a father towards them. From this it appears, what commendation was due to his modesty, which occasioned him contempt among the Corinthians.

I seek not yours. It is the part of a genuine and upright pastor, not to seek to derive gain from his sheep, but to endeavour to promote their welfare; though, at the same time, it is to be observed, that men are not to be sought with the view of having[1] every one his own particular followers. It is a bad thing, to be devoted to gain, or to undertake the office of a pastor with the view of making a trade of it; but for a person to *draw away disciples after him*, (Acts xx. 30,) for purposes of ambition, is greatly worse. Paul, however, means, that he is not greedy of hire, but is concerned only for the welfare of souls. There is, however, still more of

[1] "Que les Ministres ne doyuent pas cercher les hommes a ceste intention d'auoir, chacun des disciples a soy en particulier;"—"That Ministers ought not to seek men with the intention of having each one disciples to himself peculiarly."

elegance in what he says, for it is as though he had said: "I am in quest of a larger hire than you think of. I am not contented with your wealth, but I seek to have you wholly, that I may present a sacrifice to the Lord of the fruits of my ministry." But, what if one is supported by his labours? Will he in that case seek the worldly substance of the people?[1] Unquestionably, if he is a faithful Pastor, he will always seek the welfare of the sheep—nothing else. His pay will, it is true, be an additional thing; but he ought to have no other aim, than what we have mentioned. Woe to those, that have an eye to any thing else!

Parents for their children. Was he then no *father* to the Philippians, who supported him even when absent from them? (Phil. iv. 15. 16.) Was there no one of the other Apostles that was a *father*, inasmuch as the Churches ministered to their support? He did not by any means intend this; for it is no new thing for even parents to be supported by their children in their old age. Hence, those are not necessarily unworthy of the honour due to *fathers*, who live at the expense of the Church; but Paul simply wished to show from the common law of nature, that what he had done proceeded from fatherly affection. This argument, therefore, ought not to be turned in a contrary direction. For he did this as a *father;* but, though he had acted otherwise, he would, notwithstanding, have been a *father* still.

15. *And I will most gladly spend.* This, certainly, was an evidence of a more than fatherly affection—that he was prepared to lay out in their behalf not merely his endeavours, and every thing in his power to do, but even life itself. Nay more, while he is regarded by them with coldness, he continues, nevertheless, to cherish this affection. What heart, though even as hard as iron, would such ardour of love not soften or break, especially in connection with such constancy? Paul, however, does not here speak of himself, merely that we may admire him, but that we may,

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also, imitate him. Let all Pastors, therefore, learn from this, what they owe to their Churches.

16. But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.

17. Did I make a gain of you by any of them whom I sent unto you?

18. I desired Titus, and with *him* I sent a brother: did Titus make a gain of you? walked we not in the same spirit? *walked we* not in the same steps?

19. Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but *we do* all things, dearly beloved, for your edifying.

20. For I fear, lest, when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not; lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

21. *And* lest, when I come again, my God will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed.

16. Sed esto: ipse non gravavi vos: verum quum essem astutus, dolo vos cepi.

17. Num per quenquam eorum, quos misi ad vos, expilavi vos?[1]

18. Rogavi Titum, et una cum illo misi fratrem: num quid a vobis extorsit Titus? an non eodem spiritu ambulavimus? an non iisdem vestigiis?

19. Rursum arbitramini, quod nos vobis excusemus? in conspectu Dei in Christo loquimur: sed omnia, carissimi, pro vestra ædificatione.

20. Nam metuo, ne qua fiat, ut, si venero, non quales velim reperiam vos: et ego reperiar a vobis, qualem nolitis: ne quo modo sint contentiones, æmulationes, iræ, concertationes, obtrectationes, susurri, tumores, seditiones.

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16. *But be it so.* These words intimate, that Paul had been blamed by malevolent persons, as though he had in a clandestine way procured, through means of hired persons, what he had refused to receive with his own hands[2]—not that he had done any such thing, but they "measure others," as they

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had not every one been devoted to self, they would never have contended with each other—they would never have envied one another—there would have been no slandering among them.[1] Thus the sum and substance of the first catalogue[2] is want of love, because (φιλαυτία) self-love,[3] and ambition prevailed.

21. *Lest, when I come, my God should humble me.* His abasement was reckoned to him as a fault.[4] The blame of it he throws back upon the Corinthians, who, when they should have honoured his Apostleship, loaded it, on the contrary, with disgrace; for their proficiency[5] would have been the glory and honour of Paul's Apostleship. When, therefore, they were, instead of this, overrun with many vices, they heaped disgrace upon him to the utmost of their power. He does not, indeed, charge them all with this crime, but only a few, who had impudently despised all his admonitions. The meaning, then, is this: "They think contemptuously of me, because I appear contemptible. Let them, then, give me no occasion of abasement: nay more, let them, on the contrary, laying aside their forwardness, begin to feel shame; and let them, confounded at their iniquities, prostrate themselves on the ground, instead of looking down upon others with disdain."

In the mean time, he lets us know the disposition of a true and genuine Pastor, when he says that he will look upon the sins of others with grief. And, undoubtedly, the right way of acting is this—that every Christian shall have his Church inclosed within his heart, and be affected with its maladies, as if they were his own,—sympathize with its sor-

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concerned as to their own reputation. With the view, therefore, of repelling those calumnies, he declares in the *first* place, that he speaks in the presence of God, whom evil consciences always dread. In the *second* place, he maintains, that he has not so much a view to himself, as to them. He was prepared to go through *good report and bad report*, (2 Cor. vi. 8,) nay, even to be reduced to nothing; but it was of advantage to the Corinthians, that he should retain the reputation that he deserved, that his ministry might not be brought into contempt.

20. *For I fear.* He declares, in what way it tends to their edification, that his integrity should be vindicated, for, on the ground that he had come into contempt, many grew wanton, as it were, with loosened reins. Now respect for him would have been a means of leading them to repentance, for they would have listened to his admonitions.

I fear, says he. This *fear* proceeded from love, for, unless he had been concerned as to their welfare, he would very readily have overlooked all this, from which he sought to obtain no personal advantage. For otherwise we are afraid to give occasion of offence, when we foresee that it will be hurtful to ourselves.

And I shall be found by you. Here is a *second* ground of fear—lest he should be constrained to act with greater severity. Now it is a token not merely of love, but even of indulgence, to shun severity, and have recourse to milder measures. "As to my striving at present to maintain my authority, and endeavouring to bring you back to obedience, I do this, lest I should find occasion to punish your obstinacy more severely, if I come, and find among you nothing of amendment." He teaches, accordingly, by his example, that mild remedies must always be resorted to by Pastors, for the correction of faults, before they have recourse to extreme severity; and, at the same time, that we must, by admonitions and reproofs, prevent the necessity of having recourse to the utmost rigour.

Lest, by any means, there be contentions. He enumerates the vices, which chiefly prevailed among the Corinthians; almost all of which proceeded from the same source. For

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rows, and bewail its sins. We see, how Jeremiah entreats, that there may be given him a *fountain of tears*, (Jer. ix. 1,) that he may bewail the calamity of his people. We see, how pious kings and prophets, to whom the government of the people was committed, were touched with similar feelings. It is, indeed, a thing that is common to all the pious, to be grieved in every case in which God is offended, and to bewail the ruin of brethren, and present themselves before God in their room as in a manner guilty, but it is more particularly requisite on the part of Pastors.[1] Farther, Paul here brings forward a second catalogue of vices, which, however, belong to one general head—unchastity.

CHAPTER XIII.

1. This *is* the third *time* I am coming to you. In the mouth of two or three witnesses shall every word be established.

2. I told you before, and foretell you, as if I were present, the second time; and being absent, now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:

3. Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

4. For though he was crucified through weakness, yet he liveth by the power of God: for we also are weak in him, but we shall live with him by the power of God toward you.

1. Hic tertius erit adventus meus ad vos. In ore duorum aut trium testium stabilietur omne verbum.—(*Deut.* xix. 15; *Matt.* xviii. 16; *Jo.* viii. 17; *Heb.* x. 28.)

2. Prædixi et prædico, ut præsens quum essem iterum, ita et absens nunc scribo iis, qui ante peccaverunt, et reliquis omnibus: quod, si venero denuo, non parcam.

3. Quandoquidem experimentum quæritis in me loquentis Christi: qui erga vos non est infirmus, sed potens est in vobis.

4. Nam quamvis crucifixus fuit ex infirmitate, vivit tamen ex virtute Dei: siquidem et nos infirmi sumus in illo, sed vivimus cum illo ex virtute Dei erga vos.

1. *This will be the third.* He goes on to reprove still farther the insolence of those of whom he had been speaking, some of whom living in profligacy and licentiousness, and others, carrying on contentions and strifes among themselves, cared nothing for his reproof. For his discourse did not apply to the entire body of the Church, but to certain diseased and half-rotten members of it. Hence he now, with

[1] "Des Pasteurs et Ministres"—"Of Pastors and Ministers."

greater freedom, uses sharpness, because he has to do with particular individuals, not with the whole body of the people, and besides this, it was with persons of such a stamp, that he perceived, that he would do them no good by kindness, and mild remedies. After having spent a year and a half among them, (Acts xviii. 11,) he had visited them a *second* time. Now he forewarns them, that he will come to them a *third* time, and he says, that his three comings to them will be in the place of three witnesses. He quotes the law as to the authority of witnesses; not in the natural and literal sense, as it is termed, but by accommodation,[1] or similitude, applying it to his particular purpose. "The declaration of the law," says he, "is, that we must rest on the testimony of *two or three witnesses* for putting an end to disputes."[2] (Deut. xix. 15.) For the word *established* means that a decision is pronounced respecting a matter, that the strife may cease. "I, indeed, am but one individual, but coming a *third* time I shall have the authority of *three* witnesses, or, my three comings will be in the place of three testimonies." For the threefold effort that was made for their welfare, and perseverance, as made trial of on three different occasions, might, with good reason, be held equivalent to three persons.

2. *I told you before, and foretell you.* The friendly and agreeable admonitions, that he had addressed to them so frequently, had been of no advantage. He, accordingly, betakes himself to a more severe remedy, with which he had previously threatened them in words when present with them. When we see him act with so much strictness, we need have no doubt, that they were surprisingly ungovernable and obstinate; for it appears from his writings, what mildness, and what unwearied patience he was otherwise prepared to manifest. As, however, it is the part of a good parent to forgive and bear with many things, so it is the part of a

[1] "*Anagogen.*" See p. 199, *n.* 2.

[2] "This is only an allusion: it is taken, with a trifling abridgement, from the Alexandrine copy of the Septuagint, which is an exact translation of the Hebrew."—*Horne's* Introduction, (Lond. 1823,) vol. ii. p. 384, *n.* 4.—*Ed.*

foolish parent, and one that has no proper regard for the welfare of his children, to neglect to use severity, when there is occasion for it, and to mingle strictness with mildness. We are well aware, that nothing is more hurtful than excessive indulgence.[1] Let us, therefore, use mildness, when we can safely do so, and that too, dignified and properly regulated: let us act with greater severity, when necessity requires.

It is asked, however, why it was, that the Apostle allowed himself to expose the particular faults of individuals in so open a manner, as in a manner to point his finger at the very persons? I answer, that he would never have done so, if the sins had been hid, but as they were manifest to all, and matter of notoriety, so as to furnish a pernicious example, it was necessary that he should not spare the authors of a public scandal.[2]

It is asked, *secondly*, what kind of chastisement he threatens to inflict upon them, as he could scarcely chastise them more severely in words. I have no doubt that he means, that he will inflict punishment upon them by excommunication. For what is more to be dreaded, than being cut off from the body of Christ, expelled from the kingdom of God, and *delivered over to Satan for destruction*, (1 Cor. v. 5,) unless you repent?

3. *Since ye seek a proof.* A twofold meaning may be drawn from these words. The *first* is, "Since you wish to try me, whether I speak of myself, or whether Christ speaks by me;" and in this way Chrysostom, and Ambrose, explain

[1] "Vn abandon desmesuré, et douceur trop grande;"—"Excessive indulgence, and too great sweetness."

[2] It might almost seem as if Baxter must have had this passage of CALVIN in his eye, when penning his celebrated apology for animadverting so freely on the faults of the ministers of religion in his times. "If it should be objected, that I should not have spoken so plainly and sharply against the sins of the ministry, or that I should not have published it to the view of the world, or, at least, that I should have done it in another tongue, and not in the ears of the vulgar . . . when the sin is open in the sight of the world, it is in vain to attempt to hide it; and when the sin is public, the confession should also be public. If the ministers of England had sinned only in Latin, I would have made shift to have admonished them in Latin, or else should have said nothing to them. But if they will sin in English, they must hear of it in English."—*Baxter's* Reformed Pastor, (Glasgow, 1829,) pp. 60, 61.—*Ed.*

it. I am rather inclined, however, to understand him as declaring, that it does not so much concern himself as Christ, when his authority is detracted from—that when his admonitions are despised, Christ's patience is tried. "It is Christ that speaks by me; when therefore, you bring my doctrine under your lash, it is not so much to me as to him that you do injury."

Some one, however, will object thus: "What! Will a man's doctrine, then, be exempted from all investigation, so soon as he makes it his boast, that he has Christ as his authority? And what false prophet will not make this his boast? What distinction, then, will there be between truth and falsehood, and what will, in that case, become of that injunction: *Try the spirits, whether they are of God.*" (1 John iv. 1.) Every objection of this nature Paul anticipates, when he says that Christ has wrought efficaciously in them by his ministry. For these two clauses, *Christ speaking in me*, and, *who is mighty in you, not weak*, must be read in connection, in this sense: "Christ, by exercising his power towards you in my doctrine, has declared that he spoke by my mouth, so that you have no excuse on the ground of ignorance."

We see, that he does not merely boast in words, but proves in reality that Christ speaks in him, and he convinces the Corinthians, before requiring them to give him credit. Whoever, then, will speak in the Church, whatever be the title that he claims for himself, it will be allowable to inquire as to his doctrine, until Christ has manifested himself in him, and thus it will not be of Christ that judgment will be formed, but of the man. When, however, it is apparent, that it is the word of God that is advanced, what Paul says holds good—that it is God himself who is not believed.[1] Moses spake with the same confidence. (Num. xvi. 11.) *What are we—I and Aaron? You are tempting God.* In like manner, Isaiah: *Is it too small a thing that you grieve men, unless you grieve my God also?* (Isaiah vii. 13.) For there is no

[1] "Que si on ne la reçoit, c'est oster a Dieu son authorite;"—"That if this is not received, that is to take from God the authority, which belongs to him."

more room for shuffling, when it has been made apparent, that it is a minister of God that speaks, and that he discharges his office faithfully. I return to Paul. As the confirmation of his ministry had been so decided among the Corinthians, inasmuch as the Lord had shown himself openly, it is not to be wondered, if he takes it so much amiss, that he meets with resistance. On good grounds, truly,[1] might he throw back upon them, as he does, the reproach, that they were rebels against Christ.

4. *For though he was crucified.* He speaks, with particular intention, of Christ's abasement, with the view of intimating indirectly,[2] that nothing was despised in him, but what they would have been prepared to despise, also, in Christ himself, inasmuch as he *emptied himself, even to the death of the cross.* (Phil. ii. 8.) He shows, however, at the same time, how absurd it is to despise in Christ[3] the abasement of the cross, inasmuch as it is conjoined with the incomparable glory of his resurrection. "Shall Christ be esteemed by you the less, because he showed signs of weakness in his death, as if his heavenly life, that he leads subsequently to his resurrection, were not a clear token of his Divine power!" For as the term *flesh* here means Christ's human nature,[4] so the word *God* is taken here to denote his Divinity.

Here, however, a question arises—whether Christ laboured under such infirmity as to be subjected to necessity against his will; for, what we suffer *through weakness*, we suffer from constraint, and not from our own choice. As the Arians of old abused this pretext for effectually opposing the divinity of Christ, the orthodox Fathers gave this explanation of it—that it was effected by appointment, inasmuch as Christ so desired, and not from his being constrained by any necessity. This answer is true, provided it be properly understood. There are some, however, that mistakingly extend

[1] "Tant y a qu'il auoit bonne occasion et droict;"—"To such an extent had he good occasion and right."

[2] "Afin de donner tacitement à entendre;"—"That he may tacitly give them to understand."

[3] "En nostre Seigneur Iesus;"—"In our Lord Jesus."

[4] "Car comme que par *infirmite*, est yci signifiee l'humanite de Christ;"—"For as by *weakness* is here meant the humanity of Christ."

the appointment to Christ's human will—as if this were not the condition of his nature, but a permission contrary to his nature. For example: "His dying," they say, "did not happen because his humanity was, properly speaking, liable to death, but by appointment, because he chose to die." I grant, indeed, that he died, because he chose to do so; but, whence came this choice, but from this—that he had, of his own accord, clothed himself with a mortal nature.[1] If, however, we make Christ's human nature so unlike ours, the main support of our faith is overturned. Let us, therefore, understand it in this way—that Christ suffered by appointment, not by constraint, because, *being in the form of God*, he could have exempted himself from this necessity, but, nevertheless, he suffered *through weakness*, because he *emptied himself*. (Phil. ii. 6.)

We are weak in him. To be *weak in Christ* means here to be a partaker of Christ's weakness. Thus he makes his own weakness glorious, because in it he is conformed to Christ, and he no longer shrinks back from the disgrace, that he has in common with the Son of God; but, in the mean time, he says that he will *live towards them* after Christ's example. "I also," says he, "will be a partaker of Christ's life, after I shall have been exempted from weakness."[2] To *weakness* he opposes *life*, and, accordingly, he understands by this term a condition that is flourishing, and full of honour.[3] The clause *towards you* may also be taken in connection with the *power of God*, but it is of no importance, as the meaning always remains the same—that the Corinthians, when they began to judge aright, would have respectful and honourable views of the power of God, which was in Paul, and would no longer despise outward infirmity.

5. Examine yourselves, whether ye be in the faith; prove your own selves: know ye not your own

5. Vosmet ipsos tentate, num sitis in fide: vos ipsos probate. Annon cognoscitis vosmet ipsos, quod

[1] "Nostre nature mortelle;"—"Our mortal nature."

[2] "Apres que mon infirmite aura comme fait son temps;"—"After my weakness shall have, as it were, served its time."

[3] "Ascauoir quand vn homme est en estime et reputation;"—"That is, when a man is held in esteem and reputation."

selves, how that Jesus Christ is in you, except ye be reprobates?

6. But I trust that ye shall know that we are not reprobates.

7. Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

8. For we can do nothing against the truth, but for the truth.

9. For we are glad, when we are weak, and ye are strong: and this also we wish, *even* your perfection.

Iesus Christus in vobis est, nisi si-cubi reprobi estis?

6. At spero vos cognituros, quod nos non simus reprobi.

7. Opto autem apud Deum, ne quid mali faciatis; non quo nos probati appareamus, sed ut vos quod honestum est faciatis, nos vero veluti reprobi simus.

8. Non enim possumus quicquam adversus veritatem, sed pro veritate.

9. Gaudemus enim, quum nos infirmi fuerimus, vos autem validi fueritis: hoc vero etiam optamus, vestram integritatem.

5. *Try yourselves.* He confirms, what he had stated previously—that Christ's power showed itself openly in his ministry. For he makes them the judges of this matter, provided they descend, as it were, into themselves, and acknowledge what they had received from him. In the first place, as there is but one Christ, it must be of necessity, that the same Christ must dwell alike in minister and people. Now, dwelling in the people, how will he deny himself in the minister.[1] Farther, he had shown his power in Paul's preaching, in such a manner that it could be no longer doubtful or obscure to the Corinthians, if they were not altogether stupid.[2] For, whence had they faith? whence had they Christ? whence, in fine, had they every thing? It is with good reason, therefore, that they are called to look into themselves, that they may discover there, what they despise as a thing unknown. *Then* only has a minister a true and well grounded assurance for the approbation of his doctrine, when he can appeal to the consciences of those whom he has taught, that, if they have any thing of Christ, and of sincere piety, they may be constrained to acknowledge his fidelity. We are now in possession of Paul's object.

This passage, however, is deserving of particular observation on two accounts. For, in the *first* place, it shows the relation,[3] which subsists between the faith of the people, and

1 "En la personne du Ministre;"—"In the person of the Minister."

2 "Du tout stupides et abbrutis;"—"Altogether stupid and besotted."

3 "La relation et correspondance mutuelle;"—"The relation and mutual correspondence."

the preaching of the minister—that the one is the mother, that produces and brings forth, and the other is the daughter, that ought not to forget her origin.[1] In the *second* place, it serves to prove the assurance of faith, as to which the Sorbonnic sophists have made us stagger, nay more, have altogether rooted out from the minds of men. They charge with rashness all that are persuaded that they are the members of Christ, and have Him remaining in them, for they bid us be satisfied with a "moral conjecture,"[2] as they call it—that is, with a mere opinion,[3] so that our consciences remain constantly in suspense, and in a state of perplexity. But what does Paul say here? He declares, that all are *reprobates*, who doubt whether they profess Christ and are a part of His body. Let us, therefore, reckon *that* alone to be right faith, which leads us to repose in safety in the favour of God, with no wavering opinion, but with a firm and steadfast assurance.

Unless by any means you are reprobates. He gives them in a manner their choice, whether they would rather be *reprobates*, than give due testimony to his ministry; for he leaves them no alternative, but either to show respect to his Apostleship, or to allow that they are *reprobates*. For, unquestionably, their faith had been founded upon his doctrine, and they had no other Christ, than they had received

[1] "Que ne doit point oublier le lieu d'où elle a prins la naissance;"—"Which ought not to forget the place, from which she has taken her birth."

[2] See CALVIN on the Corinthians, vol. i. p. 112.

[3] "D'vne opinion et vn cuider;"—"With an opinion and an imagination." —The Rhemish Translators, when commenting on this very passage, take occasion to oppose the idea of the attainableness of assurance of faith. "The Heretiques," say they, "argue hereupon, that every one may know himself certainly to be in grace; where the Apostle speaketh expressly and onely of faith, the act whereof a man may know and feele to be in himself, because it is an act of understanding, though he cannot be assured that he hath his sinnes remitted, and that he is in all pointes in a state of grace and salvation; because euery man that is of the Catholike faith is not alwaies of good life and agreeable thereunto, nor the acts of our will so subiect to understanding, that we can knowe certainely whether we be good or euill." Dr. Fulke, in his Refutation of the errors of the Rhemish Doctors, (Lond. 1601,) p. 584, after furnishing suitable replies to the arguments thus advanced, concludes by remarking, that "our certeintie dependeth not upon our will or workes, but upon the promise of God through faith, that Christ is in us, and we in him, therefore we shall not misse of the performance of his promises."—*Ed.*

from him, and no other gospel than what they had embraced, as delivered to them by him, so that it were vain for them to attempt to separate any part of their salvation from his praise.

6. *I hope that you shall know.* He presses them still more urgently, while indulging this confident persuasion—that he will not be rejected by the Corinthians. One of two things was necessary—that they should either assign to Paul the honour due to an Apostle, or condemn themselves for unbelief, and acknowledge that they have no Church. He softens, however, the severity of the statement, by making use of the expression—*I hope;* but in such a manner as to remind them the better of their duty; for to disappoint the hopes that have been entertained as to our integrity, is excessively cruel. "I hope," says he, "that you shall know—when you have been restored to a sound mind." He prudently, however, says nothing as to himself in this second clause, calling them to consider God's benefits, by which they had been distinguished; nay more, he puts their salvation in the place of his authority.

7. *I desire before God.* Again he declares, that he cares nothing for his own honour, but is simply desirous of promoting their advantage. For nothing was so undesirable for them, as to deprive themselves of advantage from his doctrine—as they had begun to do, through their pride and contempt. "As to myself," says he, "or my reputation among men, I am not concerned. My only fear is, lest you should offend God. Nay more, I am prepared to be as a *reprobate*, provided you are free from all blame." "I am a *reprobate*," says he, "in the judgment of mankind, who very frequently reject those who are deserving of the highest honour."[1] At the same time, the particle *as* is not superfluous. For it corresponds with what he says elsewhere—AS *deceivers and yet true.* (2 Cor. vi. 8.) And this, certainly, is the true rule—that the Pastor, having no regard to himself, should be devoted exclusively to the edification of the Church. Let him be concerned as to his own reputation,

[1] "Qui estoyent dignes d'honneur sur tous autres;"—"Who were worthy of honour above all others."

in so far as he sees it to be conducive to the public advantage. Let him be prepared to feel indifferent to it, whenever he may do so, without public disadvantage.

8. *For we can do nothing:* That is—"I do not seek, or desire any other power, than what the Lord has conferred upon me, that I may promote the truth. To false Apostles it is all one, provided they have power; and they feel no concern to make use of their power for the promotion of what is good." In short, he defends and maintains the honour of his ministry, in so far as it is connected with the truth of God. "What does it matter to me? For unless I have in view to promote the truth, all the power that I shall claim will be false and groundless. If, however, I lay out, whatever I have, for the promotion of the truth, I, in that case, do not consult my own interest. Now, when the authority of doctrine is safe, and truth is uninjured, I have what I desire. In contending, therefore, so keenly, I am not influenced by any exclusive regard for myself personally." By this consideration, however, he intimates, that the man, who fights and labours for the truth alone will not take it amiss, should occasion require it, to be regarded in the judgment of men as a *reprobate,* provided this does not interfere with the glory of God, the edification of the Church, and the authority of sound doctrine.

This passage must be carefully observed, because it limits the power, which the Pastors of the Church should have, and fixes its proper bounds—that they be ministers of the truth. Papists loudly tell us, that it is said, *He that heareth you, heareth me; he that despiseth you, despiseth me,* (Luke x. 16); and likewise: *Obey them that are set over you,* (Heb. xiii. 17); and under this pretext they take to themselves the utmost liberty, so as to usurp unbounded dominion, while they are, at the same time, the avowed and sworn enemies of the truth, and aim at its destruction by every means in their power. For exposing such impudence, this one statement of Paul will suffice—which declares, that they must themselves be in subjection to the truth.[1]

[1] "Qu'il faut que ceux qui ont le gouernement en l'Eglise, seruent la verite;"—"That it is necessary that those, who have the government of the Church, be subject to the truth."

9. *For we rejoice.* Either the causal particle γὰρ, (*for,*) must be taken as meaning—*therefore;* or it is a second reason, why he does not refuse to be regarded as a *reprobate*—for their sake, and with a view to their advantage. Let the reader select whichever he may choose, for it is of no consequence.[1] When he says, *Provided you are strong, I shall willingly submit to be reckoned weak*, there is an antithesis in the words—not in the meaning; for *weakness* means here, as formerly, (ver. 4,) *contempt.* On the other hand, he means that the Corinthians will be *strong*, if they are full of the power and grace of God.

And this also. He now again repeats, what he had already stated several times, that he was from necessity—not from his own inclination, more severe than they would have wished; and farther, that by this means, too,[2] he *spared* them, that he might not be constrained to resort to severer measures, when he was present with them.

The *perfection*, of which he speaks, consists in a fit proportion, and sound condition, of all the members. Now[3] he alludes to good physicians, who cure particular diseases in such a way as not in any part to mutilate the body;[4] and, as he is concerned to secure a perfection of this nature, he says, that, for that reason, he provides against the necessity of having recourse to severer measures.[5] For we see, that those, who

[1] "Car c'est tout vn;"—"For it is all one."

[2] "Mesme en ce faisant;"—"Even in doing this."

[3] "Or en parlant ainsi:"—"Now in speaking thus."

[4] The same view, in substance, is taken by Beza, of the meaning of the term καταρτισιν, which he renders—*integram concinnationem* (*complete adjustment.*) "Varia enim est et multiplex verbi καταρτίζω significatio. Mihi vero proximum versiculum cum isto comparanti videtur Apostolus nihil aliud hoc nomine significare, quam suum hoc esse consilium ut Corinthiacæ Ecclesiæ membris, quæ luxata fuerant, rursus in locum suum veluti repositis, totum illud corpus mutuo connexis membris instauretur, Gal. vi. 1. Itaque licebat etiam *reconcinnationem* interpretari;"—"For the meaning of the word καταρτίζω is various and manifold. On comparing, however, this verse with a subsequent one, I am of opinion that Paul by this term simply means, that it was his design, that those members of the Corinthian Church which had been dislocated, as it were, having been restored to their proper place, the entire body should be renovated by the members being mutually connected together, (as in Gal. vi. 1.) Hence we might even render the term—*readjustment.*" See CALVIN on the Corinthians, vol. i. p. 63, *n.* 2.—*Ed.*

[5] "Plus facheux et aspres;"—"More irksome and severe."

at first shrink back from the slight pain, or uneasy feeling of a plaster, are at length constrained to endure the torture of burning, or amputating, and that, too, where the issue is extremely doubtful.[1]

10. Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

11. Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

12. Greet one another with an holy kiss.

13. All the saints salute you.

14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

The second *epistle* to the Corinthians was written from Philippi, *a city* of Macedonia, by Titus and Lucas.

10. Propterea hæc absens scribo: ne quum præsens fuero, rigidus sim iuxta potestatem, quam dedit mihi Dominus in aedificationem, et non in destructionem.

11. Quod superest, fratres, valete, integri estote,[2] consolationem habete, unanimes sitis, in pace agite: et Deus caritatis ac pacis erit vobiscum.

12. Salutate vos mutuo in osculo sancto.

13. Salutant vos sancti omnes.

14. Gratia Domini Iesu Christi, et caritas Dei, et communicatio Spiritus sancti sit cum omnibus vobis. Amen.

Ad Corinthios secunda missa fuit a Philippis Macedoniæ—per Titum et Lucam.

10. *According to the power.* In the *first* place, he arms the strictness of which he speaks, with the authority of God, that it may not appear to be thunder without lightning, or a rashly excited onset.[3] Farther, he lets them know, that he would rather employ his power to another purpose, for which it was peculiarly designed—the promoting of their edification. "I shall not rashly have recourse to cruel remedies, nor will I give indulgence to my passion, but will simply execute the commission that the Lord has given me."

When he speaks of *power given him for edification, and not for destruction,* he employs these terms for a somewhat

[1] "Voire sans asseurance de guarir pour cela;"—"Even where there is no confidence as to effecting a cure by that means."

[2] "Soyez entiers, ou, Auancez-vous à vous parfaire;"—"Be perfect, or Go on to perfect yourselves."

[3] "Vne escarmouche d'vn homme qui se soit enflambé sans raison;"—"A skirmishing on the part of a man who has kindled himself up without any just cause."

different purpose from what he had done previously in chapter x. 8. For in that passage there was a commendation of the Gospel from the advantage it yields—because what is for our advantage is wont to be agreeable, and is willingly received by us. Here, however, he simply means to declare, that although he might justly inflict upon the Corinthians a severe blow, yet it was much more his inclination to exercise his power for their *advantage*, than for their *destruction* —the former being its proper design. For as the Gospel, in its own nature, is the *power of God unto salvation*, (Rom. i. 16,) and an *odour of life unto life*, (2 Cor. ii. 15, 16,) but, in a way of contingency, is an *odour of death;* so the authority, which is conferred upon the Ministers of it, ought to be salutary to the hearers. If, on the other hand, it turns out to their condemnation, that is contrary to its nature. The meaning, therefore, is this: "Do not, through your own fault, allow *that* to turn to your destruction, which God has appointed for salvation." In the mean time, the Apostle admonishes all pastors by his example, in what manner they should limit the use of their power.

11. *Finally, brethren.* He qualifies whatever there has been of sharpness throughout the whole of the epistle, as he did not wish to leave their minds in an exasperated state,[1] but rather to soothe them. For *then* only are reproofs beneficial, when they are in a manner seasoned with honey, that the hearer may, if possible, receive them in an agreeable spirit. At the same time, he appears to turn from a few diseased persons[2] to the entire Church. Hence he declares, that he aims at promoting its *perfection*, and desires its consolation.

To *be of one mind*, and to *live in peace*, are expressions which mean two different things; for the one takes its rise

[1] "Il ne vouloit point laisser leurs cœurs offenses ou saisis d'amertume;" —"He did not wish to leave their minds exasperated, or under the influence of bitterness."

[2] "Combien qu'il semble que d'vn propos qu'il addressoit a aucuns qui estoyent comme brebis rogneuses en la compagnie il reuient maintenant à toute l'Eglise;"—"At the same time, it appears as if, from a discourse which he addressed to some who were like diseased sheep in the herd, he now turns to the entire Church."

from the other. The *former* relates to agreement of sentiment; the *latter* denotes benevolence, and union of hearts.

And the God of peace. This he adds, that his exhortation may have more weight with them, but, at the same time, he intimates that God will be with us, if we cultivate peace among ourselves; but that those that are at variance with each other are at a distance from him.[1] For where there are strifes and contentions, *there*, it is certain, the devil reigns. Now *what agreement is there between light and darkness?* (2 Cor. vi. 14.) He calls him the *God of peace and love*, because he has recommended to us peace and love, because he loves them, and is the author of them. Of the *kiss* here mentioned we have spoken in the two preceding Epistles.[2]

14. *The grace of the Lord Jesus.* He closes the Epistle with a prayer, which contains three clauses, in which the sum of our salvation consists. In the *first* place, he desires for them the *grace of Christ; secondly*, the *love of God;* and, *thirdly*, the *communion of the Spirit.* The term *grace* does not here mean unmerited favour, but is taken by metonymy, to denote the whole benefit of redemption. The order, however, may appear to be here inverted, because the *love of God* is placed *second*, while it is the source of that grace, and hence it is *first* in order. I answer, that the arrangement of terms in the Scriptures is not always so very exact; but, at the same time, this order, too, corresponds with the common form of doctrine, which is contained in the Scriptures—that *when we were enemies to God, we were reconciled by the death of his Son*, (Rom. v. 10,) though the Scripture is wont to speak of this in two ways. For it sometimes declares what I have quoted from Paul—that there was enmity between us and God, before we were reconciled through Christ. On the other hand, we hear what John says—that *God so loved the world, that he gave his only-begotten Son*, &c. (John iii. 16.) The statements are apparently opposite;

[1] "Que tous ceux qui ont debats en sont eslongnez, et n'ont point d'accointance auec luy;"—"That all those who have contentions are at a distance from him, and have no acquaintance with him."

[2] See pp. 78-80.

but it is easy to reconcile them; because in the one case we look to God, and in the other to ourselves. For God, viewed in himself, loved us before the creation of the world, and redeemed us for no other reason than this—because he loved us. As for us, on the other hand, as we see in ourselves nothing but occasion of wrath, that is, sin, we cannot apprehend any love of God towards us without a Mediator. Hence it is that, with respect to us, the beginning of love is from the grace of Christ. According to the former view of the matter, Paul would have expressed himself improperly, had he put the love of God before the grace of Christ, or, in other words, the cause before the effect; but according to the latter, it were a suitable arrangement to begin with the grace of Christ, which was the procuring cause of God's adopting us into the number of his sons, and honouring us with his love, whom previously he regarded with hatred and abhorrence on account of sin.

The *fellowship of the Holy Spirit* is added, because it is only under his guidance, that we come to possess Christ, and all his benefits. He seems, however, at the same time, to allude to the diversity of gifts, of which he had made mention elsewhere, (2 Cor. xii. 11;) because God does not give the Spirit to every one in a detached way, but distributes to each according to the measure of grace, that the members of the Church, by mutually participating, one with another, may cherish unity.

END OF THE COMMENTARIES ON THE SECOND EPISTLE.

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TO THE

COMMENTARY

ON

THE EPISTLES OF PAUL THE APOSTLE

TO

THE CORINTHIANS.

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... 63, ... 1 ... ... *for* καταρτιζεσθαι *read* καταρτίζεσθαι.
... 81, *n.* 1, . . *for* σοφύς *read* σοφός.
... 81, *n.* 2, . . *for* חמלך *read* המלך.
... 189, *n.* 3, . . *for* זכרוך *read* זכרון.
... 217, *n.* 3, . . *for* כדבל *read* כדבר.
... 260, line 13 from foot, *after* disrepute *insert* fall to the ground.
... 268, *n.* 3, . . *for* sententent *read* sentent.
... 278, *n.* 1, . . *for* only have *read* have only.
... 280, line 5 from foot, *for* infirmis *read* infirmus.
... 339, *n.* 2, . . *for* θυοις *read* θεοις.
... 363, line 12 from top, *for* non melius *read* non in melius.
... 386, *n.* 2, . . *for* All historical *read* A historical.
... 407, *n.* 2, . . *for* mutual *read* natural.
... 443, *n.* 3, . . *for* לתבונתי *read* לתבונתי.
... 467, *n.* 2, . . *for* surl es *read* sur les.

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Page 28, *n.* 1, . . *for* should be destroyed *read* shall be destroyed.
... 39, *n.* 6, . . *for* præceptorum *read* præceptorem; and *for* ἢ τοὺς *read* νὴ τοὺς.
... 107, line 2 from top, *after* them *insert* he shows.
... 122, *n.* 2, . . *for* ὑπουργούντου *read* ὑπουργούντων.
... 124, ... 1 from foot, *for* abundatius *read* abundantius.
... 136, *n.* 2, . . *for* transferred *read* transformed.
... 167, line 11 from top, *for* ἀναγινωσκεσθι *read* ἀναγινώσκεσθαι.
... 224, line 8 from foot, *for* manifestare *read* manifestari.
... 251, *n.* 1, . . *for* causis *read* causa; and *after* soil *insert* for the sake of avoiding dangers.
... 258, *n.* 1, . . *for* mu; uam *read* mutuam.
... 335, *n.* 3, . . *for* ce glorifier *read* se glorifier.
... 345, *n.* 3, . . *for* doit *read* doigt.
... 359, *n.* 1, . . *for* אלבעים חסל *read* ארבעים חסר.
... 383, *n.* 3, . . *for* signal *read* more signal.
... 387, *n.* 1, . . *for* quenquem *read* quenquam.